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26 August 1985

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ARMENIAN AFFAIRS

HURRIYET: FIVE MILLION CONTRIBUTION FOR 'GENOCIDE MUSEUM'

Istanbul MARMARA in Armenian 20 Jul 85 p 1

[Text] The correspondent of HURRIYET writes from Los Angeles. - At a time when the aid allocated to Turkey is subjected to drastic cuts in the American Congress, the House of Representatives and the Senate of California vote five million dollars contribution for the Simon Weisenthal Genocide Museum in Los Angeles. This Museum will also house the assertions that refer to the Armenian Genocide and if California Governor George Deukmejian signs the resolution, the allocation will take final form.

This resolution was sent to the Senate by David Roberti who argued that "Hitler, in undertaking the Genocide of the Jews, was inspired by the massacre of the Armenians and because of this, the Armenian Genocide must also be given a place in the Museum." It is well known that some time ago, a special center was founded in Los Angeles in the name of Weisenthal who was a celebrated 'Nazi hunter'.

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CSO: 4605/198

REGIONAL AFFAIRS

LIBYAN-MOROCCAN SECRET CONTACTS ON SUMMIT

GL191803 Kuwait AL-QABAS in Arabic 18 Jul 85 pp 1, 17

[Report from AL-QABAS Paris bureau]

[Excerpt] AL-QABAS has learned from well-known Arab diplomatic sources that secret contacts are currently underway between Morocco and Libya in order to hold a summit conference between King Hassan II and Colonel Mu'ammr al-Qadhafi on the anniversary of the proclamation of the unionist agreement between the two countries, which was signed in the Moroccan city of Majdah on 13 August 1984. These sources reported that the Libyan officials want to have this summit in Tripoli particularly as King Hassan II has not visited Libya since the signing of the unionist agreement, even though he has an open invitation. He was supposed to visit a few months ago. Al-Qadhafi had invited Hassan II to visit Libya on the revolution anniversary of 1 September 1984, but the Moroccan monarch apologized for not being able to visit at that time. He promised to visit as soon as possible.

It seems that King Hassan II has things in mind this time. These sources told AL-QABAS that the Moroccan monarch invited al-Qadhafi to hold this summit meeting in Rabat or any other place in Morocco on the basis that this summit will yield an important surprise. The surprise pertains to Chad. AL-QABAS learned from well-informed French and Arab sources that King Hassan II is currently preparing the groundwork for a reconciliation summit--under his supervision and in his presence--between al-Qadhafi and his foe, Chadian President Hissein Habre. These sources also reported that King Hassan II obtained the preliminary approval of al-Qadhafi and Habre for this meeting in Morocco and that a secret meeting was held recently in Morocco between a prominent Libyan official and a senior Chadian official.

CSO: 4500/167

EGYPT

SUZANNE MUBARAK'S VIEWS DISCUSSED

London AL-TADAMUN in Arabic 29 Jun - 5 Jul 85 p 94

[Text] Jihan al-Sadat was known for her openness to the local and world press, but contrary to that Suzanne, the wife of Egyptian president Husni Mubarak, tries to stay out of light as much as possible, fearing the harm that might result from such openness, especially since everyone in Egypt still remembers the violent reaction to the interview with Jihan al-Sadat that was published by PLAYGIRL magazine (sister to PLAYBOY magazine) without her knowledge.

Suzanne Mubarak has recently begun to come out from under her cloak of silence and reserve, and has begun to grant some interviews to the world press. In her last interview, which she gave in Ankara during the Egyptian president's visit to Turkey, she spoke about Egypt, Egyptian woman, Egyptian children, and about her personal life as well. Suzanne Mubarek married her husband the president when she was 17 years old. She first met him at her father's home, when the president came at the invitation of her brother, an officer in the air force. "We did not marry for love, but things have gone well between us, and respect and love prevail in our home. My husband and I and our two sons constitute a happy family in which there is mutal understanding," said Suzanne Mubarak.

President Mubarak's family consists of two sons, the first being 23 years old and the second 21, but Suzanne Mubarak, who has a masters degree in sociology from Cairo University, has 7 million Egyptian children whom she looks after. "Every year a million children are born in Egypt. We are trying to do what we can to give them a life that they deserve. But at the same time, President Mubarak is personally leading the birth control campaign through the radio, televison and the press."

Although Suzanne Mubarak is not a follower of the European women's movement, in the manner of the traditional Egyptian woman she exemplifies strength, courage and femininity. Her position on polygamy is clear since she says that few young men today are thin'ing about taking more than one wife, even though Islamic law allows polygamy. She supports the law that was enacted in 1979 by the Egyptian parliament, which says that the first wife must give her consent to her husband taking a second wife. Suzanne Mubarak strongly believes that women should be able to confront the conflict and wars that dominate the

world. On this subject she says, "The hostility of these men who cause the wars cannot be ended except by collective action by women."

Even though Suzanne Mubarak sees some "hostility" in the nature of American women, she finds a lot of simplicity and good-naturedness in the personality of Nancy Reagan, the wife of the American president. "Of al the women I have met in my life, she is the most understanding and gentle," says Suzanne Mubarak.

12547

CSO: 4504/416

EGYPT

BUTRUS GHALI INTERVIEWED ON MIDDLE EAST PEACE PROGRESS

London AL-TADAMUN in Arabic 13 - 19 JUL 85 p 15

[Interview with Butrus Ghali, minister of state for foreign affairs, by Khalil Matarov; in New York, date not specified]

[Text] The Egyptian minister of state for foreign affairs, Dr Butrus Shali, today stands at the threshold of a new political stage in his life following his nomination to the post of high commissioner for refugee affairs in the United Nations. It is a nomination that he says will make him play a "slightly different role."

Nevertheless, Butrus Ghali remains one of the Egyptian politicians and diplomats who have spanned several eras, especially since he has lived through all of the stages of the difficult peace process, beginning with al-Sadat's visit to Jerusalem in 1977, the signing of the Camp David accords that followed it, up to the present.

Dr Butrus Ghali speaks today like a peaceful man, who seems not to see much before him. He believes that "peace will not rise the way the sun does every morning, without some effort." He insists that any peace process must include the PLO, and that any solution that does not include the Palestinians or get their approval "will only be ink on paper."

AL-TADAMUN met with Dr Butrus Ghali and had the following interview with him:

[Question] These days there is a lot of talk about efforts to revive and activate the peace process in the Middle East, especially following the visits by President Mubarak and King Husayn to Washington. Do you think that this activity will continue in the near future?

[Answer] First of all, I want to say that I believe that the deadlock and lack of movement make the situation more dangerous and open the way to extremism. Therefore I welcome the start of initiatives that would actually result in bringing about an open and indirect dialogue between Israel on the one hand, and the Palestinians and the Arabs on the other.

As a result of President Mubarak's and King Husayn's visits to Washington, a new impetus to get the situation in the Middle East moving has doubtless been generated, but what is important is to maintain this impetus.

[Question] In your opinion, who represents the sectors that are serious about activating the peace process?

[Answer] I believe that there are broad sectors that are serious in their efforts towards peace, whether Palestinian or Israeli.

[Question] Has there been an agreement on the formation of the joint Jordanian-Palestinian delegation? What are the chances that Israel will accept the Palestinian representation, in your opinion?

[Answer] I believe that contact are still in fact being made concerning the formation of this delegation. It must be clear to everyone that the participation of the PLO in the peace process is an essential and indispensable element, whether that participation is direct or indirect during the first phase, for the PLO represents the Palestinian people.

[Question] Where does Syria stand in the peace process?

[Answer] A comprehensive peace must include the withdrawal of Israeli forces from the Golan Heights. Security Council Resolution No 242 does not distinguish between one region and the next; rather, it demands a withdrawal from all territories that were occupied during the June 1967 war.

[Question] Egypt decided to recall its ambassador to Israel after the invasion of Lebanon in 1982, and it has postponed his return until Israel withdraws completely. During recent weeks, Israel has announced that it has completed its withdrawal, whereas Lebanon has said that the withdrawal is not complete. Will you accept the Israeli story of the Lebanese one when you study the matter of returning your ambassador to Israel?

[Answer] Egypt has condemned the Israeli aggression against Lebanon since the very first day, just as it condemned and continues to condemn the presence of Israeli forces on Lebanese soil. What we demand, and what the Security Council demanded in its two resolutions Nos 508 and 509 that were unanimously adopted in June 1982, is complete withdrawal. It is a matter of principle, not connected to the number of Israeli soldiers. The presence of any number of Israeli soldiers on Lebanese soil is illegal, and is incompatible with Lebanon's sovereignty.

[Question] Moving on to the Sudan, which is trying to define its future course: there has been a lot of talk lately about Egyptian-Sudanese relations being "lukewarm." How do you view the new Sudan and its relations with you?

[Answer] Let it be absolutely clear that relations between Egypt and the Sudan are not lukewarm. They are not lukewarm on the part of Cairo, which is concerned about everything that strengthens and reinforces the efforts of our brothers the Sudanese people to overcome the economic and political problems that they face without foreign interference. They are not lukewarm on the part of Khartoum. Recently, the deputy prime minister of the Sudan was received in Cairo, and his visit to Egypt was successful, and his talks were extremely friendly.

For our part, we respect the will of the Sudanese people, and we are extremely anxious to avoid completely anything that might be construed as interference on our part in the Sudan's internal affairs.

[Question] Will you turn over the former president Numayri in the event the Sudanese authorities request it?

[Answer] In Egypt we have a deeply-rooted tradition with respect to political personalities who seek asylum with us. Dozens of former heads of state have come to us to live in peace and security since the beginning of the century.

[Question] Relations have improved between the Sudan and Libya and Ethiopia. Will this affect Egyptian-Sudanese relations?

[Answer] If these relations will help to establish peace in the region, we will not object. And if that were to solve Sudanese problems, doubtless it would include positive aspects.

[Question] The Iraq-Iran war has seen a new round of escalation in recent times. Where is this war headed to? How do you view its developments?

[Answer] The continuation of the war between Iraq and Iran inflicts great harm on the people of the two countries, and also on the rest of the people of the Gulf region. We believe that a military solution to this war does not exist, and that the two sides must resort to the negotiation table. Therefore we are calling for negotiations to start today, immediately, without any delay. Reason demands that the shedding of blood not go on for a single day longer. This war threatens the stability and security of the entire region.

[Question] Are there Egyptian efforts to end it?

[Answer] We have made urgent efforts to create an atmosphere for negotiation and dialogue. Egypt is still prepared to make further efforts, whether in cooperation with a group of nonaligned nations, or with nations of the Islamic Conference, or with the United Nations.

[Question] Where have Libyan-Egyptian relations gotten to, especially following the many visits made by the Libyan envoy Ahmad Qadhdhaf-al-Dam to Egypt?

[Answer] In reality, Egyptian-Libyan relations do not exist, even though President Mubarak has referred to meetings between him and Qadhdhaf-al-Dam. But there is also no conflict between the Egyptian and Libyan peoples, rather the conflict is over Libyan policy. Some of the outcomes of this policy are instability and continuing tension in the Arab world and Africa.

[Question] And your relations with Arab nations generally?

[Answer] Relations are friendly. There are more than 2 million Egyptians working in various Arab countries, and we have high hopes that sooner or later Arab solidarity will overcome Arab differences.

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CSO: 4504/416

EGYPT

OPPRESSION OF MUSLIM MINORITY REPORTED

Cairo AL-I'TISAM in Arabic Jun - Jul 85 p 37

[Text] A million or more Muslims of Turkish origin live in the shadow of the Bulgarian Communist regime. Faced with the barbaric Bulgarian Communist subjugation that they are subject to, the Turkish Muslims in Rodopi as well as other Muslim communities have begun to go up into the mountains and to remote areas in preparation for battle and for Muslim resistance against the Bulgarian Communist subjugating authorities in order to preserve their beliefs.

There have also been new incidents of explosions in the Bulgarian capital Sofia. They have included the main railway stations in the capital and in other cities 200 kilometers away.

News reports coming out of Bulgaria and published by the Turkish newspapers report that the Muslims have been confronting the Bulgarian army, which is supported by Russian forces, with sticks and stones. THE TIMES newspaper has reported that Bulgarian forces have killed over 2,500 Muslims during the past few days, and that Russian forces killed 200 people in one of the Muslim villages, and Communist forces are still surrounding the Muslim forces and raping women in front of their families, and that the Bulgarian regime does not pay the slightest attention to international protests, and that it is continuing to carry out its policy of "Bulgarizing" the Muslims and changing their names to Bulgarian names, and killing anyone who refuses to change his name.

What does the Egyptian Left in general, and the Egyptian Communists in particular, think about what the Bulgarian Communist regime is doing against Muslim human rights in Bulgaria?

Or is the matter American imperialist propaganda?! Radio Moscow is still saying that!

[Photo caption] Khalid Muhyi-al-Din -- Does he still believe that what happened in Bulgaria is a form of American propaganda against the Eastern European states, which is what the Marxists used to proclaim about Soviet crimes in Afghanistan.

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CSO: 4504/433

EGYPT

MUSLIM SCHOLARS DISCUSS ISLAMIC LAW

Cairo AL-AHRAM in Arabic 5, 12, 19, 26 Jul 85

[5 Jul 85 p 15]

[Interview with Dr al-Tayyib al-Najjar, former president of al-Azhar University by Sayyid Abu Dawmah; date and place of interview not specified]

[Text] "The canonical law of Islam involves more than just prescribed legal punishments and modes of worship; it is a total way of life."

"The gradual application of Islamic law is legitimate, and its consequences are guaranteed."

There is much discussion these days about the application of Islamic law. No one disagrees with the notion that applying the law of God is necessary.

Our discussion today about the ideal way to apply God's wise law is with His Eminence Dr Muhammad al-Tayyib al-Najjar, former president of al-Azhar University, member of the Academy of Islamic Research and member of the Linguistic Academy.

Our interview with Dr al-Najjar is the first in a series of interviews and discussions we will conduct with a number of major religious scholars and Muslim thinkers. Our purpose is to find out the proper way to apply the canonical law of Islam, which is something we all want.

My first question to Dr al-Najjar was about the proper method of application.

[Answer] The application of Islamic law is something all true believers hope for. It is something that people who are careful about the hereafter and who pray for God's mercy hope for. They wish that human society could be righteous, secure and stable. And there is nothing wondrous about that since True Islam did come into the world with a strong and solid law that advocates noble morals and commendable habits. Islamic law regulates relationships between individuals and groups; it describes those infirmities that nations and peoples suffer from; and it then prescribes the most effective, easy and uncomplicated remedies for them.

The proper method of application consists of having each head of a family and

each chief of a department begin by spreading the principles of Islam in his circle and in his environment. Muslim scholars should voluntarily mobilize themselves to spread the message of Islam. They should educate and guide people in accordance with the moral foundations and humane principles that Islam advocated. Muslim scholars should show people the ideal way delineated by Islam to remedy the moral weaknesses and infirmities that human society suffers from.

Besides, state officials should enact laws that safeguard those principles, and they should see to it that these laws are carried out and enforced. Citizens of a country and their leaders would then see eye to eye, and subordinates would defer to their supervisors' wishes. Practices that are developed on these proper foundations are those that people would abide by voluntarily; adhering to such practices would be a matter of choice, and people would not have to be forced into compliance. The second step would come after that: it consists of applying those principles with the force of Islamic law. This would become the customary practice and the prevailing convention. Islamic law would then be accepted by everyone gladly, and we would not have that impetuous unwillingness to accept it, which is manifested by people with sick minds and dark hearts that have not been touched by the light and joy of faith.

The Canonical Law of Islam Is a Total Way of Life

[Question] Does the canonical law of Islam consist of prescribed legal punishments only, as some people claim it is, or is it a total way of life?

[Answer] It is a mistake to think that the provisions of Islamic law cover merely the required modes of worship, that is prayer, alms giving, fasting and the pilgrimage, or the prescribed legal punishments for certain crimes such as adultery, theft, drunkenness, libel and highway robbery. The provisions of Islamic law are not restricted to those matters. They cover all transactions that are required in life and necessary for people's happiness, security and stability. They also deal with people's personal, social and political affairs. This is what the True Religion has brought to us. It is on that basis that the great nation of Islam, whose cornerstone was placed in al-Madinah by the prophet, was built. The foundations of that nation soon became stronger, and they lasted for a long time. Islam grew and spread its benevolent influence everywhere, yielding blessed fruits in all times.

The Gradual Approach Is Legitimate

[Question] The people's representatives agree that Islamic law must be applied gradually. How in your opinion can this gradual approach be effected?

[Answer] The gradual approach in treating moral weaknesses and social problems is a legitimate approach. Islam approved that kind of gradual remedy. When God forbade the consumption of alcohol, he did so gradually. He began first by showing that the consumption of alcohol was both sinful and beneficial, but that the sinful aspect outweighed the beneficial aspect. At that time some people abstained from the consumption of alcohol, while others continued to consume it. Then the noble Koranic verse was revealed: "Believers, do not approach your prayers when you are drunk, but wait till you can grasp the meaning of your words" [al-Nisa': 43]. Some people would consume alcoholic beverages during the

day, but they would stop drinking alcohol before it was time for prayer. But then they found out that the effects of drunkenness continued and did not end just before the time for prayer. Some people deleted the negative particle when reciting the words of God Almighty in the verse, "Say: 'Unbelievers, I do not serve what you worship...'" [al-Kafirun: 1]. This angered their fellow Muslims who had not been consuming alcoholic beverages, and they told them, "You have become non-believers." It was then that the verse which unequivocally forbids the consumption of alcohol at all times was revealed. God Almighty said, "Believers, wine and games of chance, idols and divining arrows, are abominations devised by Satan. Avoid them, so that you may prosper" [al-Ma'idah: 90].

When Islam dealt with the problem of slavery, it did not abolish it at once so as not to disrupt society. Islam rather abolished slavery gradually. It restricted conditions under which people could be enslaved, and it increased the ways by means of which people could free themselves from slavery. Slavery was restricted to those who were taken prisoner in wars fought between Muslims and non-believers. If a prisoner refused to accept Islam as his religion, he became a slave, but if he adopted Islam, the imam could not force him into slavery. Islam increased the means by which slaves could be emancipated. Slaves could be set free to atone for one's sins and mistakes. This way, many people could break out of the bonds of slavery and become free.

With regard to the method that is to be followed in this gradual approach, we can begin by applying Islamic law at this time in those areas that are of greatest concern to society. We can apply God's judgment to those who spread evil on this earth and who fight God and His messenger with the evil they practice, such as treason, theft, murder and other destructive felonies. If only people could experience the sweetness of this divine law, and if they could enjoy its blessed and beneficial consequences, all those who are opposed to its application--the foolish and mentally incompetent--would be silenced. People would willingly comply with the principles and morals of Islam, and they would do so with conviction. Thus, Islamic law would actually be applied and those of little faith who oppose its application will be unable to do anything to achieve their objectives. I would like to say that I did state in front of the speaker of the People's Assembly that the consequences of a gradual approach in applying the canonical law of Islam would be reliable, provided that that gradual approach is promptly initiated.

[12 Jul 85 p 15]

[Article by Sayyid Abu Dawmah]

[Text] "Marches are an objectionable approach; everything we hope to achieve can be achieved through dialogue, wisdom and sound advice."

"Before we apply the provisions of Islamic law, let's begin by preparing people's minds and hearts to accept them."

The application of Islamic law is something that every Muslim wants. There is no disagreement about that. There is disagreement, however, about the method that is to be used in applying Islamic law. Few people think that Islamic law

should be applied immediately. But religious scholars, members of the judiciary and theologians think that the gradual approach would be the ideal method of application.

We continue the discussion that we began last week on this issue by finding out what a number of Muslim scholars and thinkers think about that.

His Eminence Dr 'Abd-al-Jalil Shalabi, the former secretary general of the Academy of Islamic Research said, "It is important and essential for the application of Islamic law that people understand the benefits of this divine law so they can see for themselves the many falsehoods that are being spread by those who do not know the truth about Islam and do not understand the hidden meanings behind its laws. These people think that Islam suppresses liberties or opposes the unity of a country. They think Islam is responsible for other such matters that have caused many clouds of suspicion and fear to develop around this law."

Dr Shalabi added, "The prevailing tendency that calls for the application of Islamic law gradually is acceptable. Let's begin by applying Islamic law in those areas where its application is needed in society at the present time. We will then see the consequences of that application, and I am certain that those consequences will give people the incentives to ask for further applications of this just law. For example, Muslims are being asked to pay an alms tax on their property. This is not inconsistent with levying another tax, but this alms tax would be earmarked to meet the needs of society. It has been established in Muslim history that alms tax funds met the needs of the state after providing for all poor people in that large state. There were also enough funds to purchase weapons and equipment. If the religious incentive becomes common and widespread among people, those who have property will voluntarily pay the alms tax they are supposed to pay. Tax evaders betray the state when they fail to pay their taxes. But people would not dare evade taxes after an alms tax is instituted because that tax would be a divine tax for which they will be accountable in the future. Such feelings would spare the state the considerable efforts it would have to make to track down those tax evaders. The stronger these feelings are among people and the more they act accordingly, the more that will be helpful to rulers as well as subjects in the country.

"It is also not fair that the state should singlehandedly bear the burden of assisting the needy or making contributions to some projects.

"Also the fact that people are becoming anxious about material objects and are forgetting the spiritual things in life creates difficulties for security men, for the judiciary and for politicians as well."

Marches Are an Objectionable Approach

Dr 'Abd-al-Jalil Shalabi affirmed that he disapproves of marches and violence because their consequences would be unreliable and could not be guaranteed. "This is not the method we want for the application of Islamic law. We are using wisdom and persuasion in calling for the application of Islamic law. We want those who advocate the application of Islamic law to use the power of language and logic and not to appeal to people through their emotions without providing any evidence or proof to back up their arguments."

Dr Shalabi said, "Contrary to what some people think, the application of Islamic law does not involve cut and dry laws that do nothing more than have people's hands cut off or fornicators executed. These would be the punishments of last resort; Islamic laws merely punish offenders to scare non-offenders.

"What matters most, however, is that before we apply Islamic law, we start by spreading the Islamic spirit among people."

We Are a Muslim Society

His Eminence Dr Muhyi-al-Din al-Safi, dean of the College of Theology at al-Azhar University said, "The law of God must be applied; there is no disagreement about that. We thank God that many Muslims in our society, rulers as well as subjects, apply the laws of God in their lives. But there is disagreement about the method and the timing for applying Islamic law.

"I think that a majority of the people are calling for the application of Islamic law, and I am one of that majority. This means that from now on the government is not to issue any law that is not derived from the canonical law of Islam. Anyone who stays on course will reach his destination, especially since personal status laws and inheritance laws are actually being applied in our courts. The only thing that is left for us to do is to announce that we will apply the provisions of God in all our affairs."

His Eminence added, "The canonical law of Islam involves more than just the prescribed punishments for crimes; it is a total way of life. Before we apply Islamic law, we must provide people with the means of earning an honest living. We must guarantee them an honorable life and a suitable home, and we must make it easy for young people to marry. Using some of the alms tax for that purpose would not be objectionable.

"The application of Islamic law should not be feared because God Almighty made it easy. It was easy during the days of the four orthodox caliphs, during the administration of the fifth caliph, 'Umar ibn 'Abd-al-'Aziz and during all those times when the banner of Islam flew high and when everyone enjoyed Islamic justice. During those times the application of Islamic law had an effect on Muslims: it made them glorious and strong. We thank God for making the four denominations an easy way out for people. Anyone who finds one denomination difficult to follow can adopt another that he finds easier. [God ordained] that a judge adopt the easiest of the denominations and formulate into laws those precepts that judges could understand."

Dr al-Safi said, "The messenger of God, may God bless him and grant him salvation, said in the True Tradition, "Let doubt turn you away from the prescribed legal punishments." Any element of doubt presented to a ruler or judge should ward off the prescribed punishment so that Muslims' honor could be preserved and society safeguarded. As Muslim scholars have stated, when there are any doubts about a thief's crime, his hand is not to be cut off. Thank God that our Muslim scholars have left us a legacy of great independent theological interpretations that should do away with any apprehensions about the application of Islamic law."

His Eminence Dr Muhammad Sayyid Tantawi, professor of exegesis at al-Azhar

University said, "There is no disagreement about the demand for the application of Islamic law. What is required now is the conditioning of people's minds, thoughts and hearts so they can accept these provisions. We should show that these laws were revealed by God Almighty to make people happy in this world and the next."

Dr Tantawi added, "Shari'ah, or the canonical law of Islam, is not merely the enforcement of prescribed punishments. The application of Islamic law involves righteous morals, proper conduct, good relations among people and the modes of worship that God commanded us to perform. It also involves other things."

Dr Tantawi said, "I think that there are matters in God's law that must be applied without delay. These have to do with fostering proper faith and noble morals. This means that each person is obligated to worship God Almighty and to adhere to Islamic morals. But as far as relations are concerned, the gradual application of Islamic law in that area would be all right. It is known that the Koran forbade alcohol and usury in stages; this is evident in the verses of the Koran. All Islamic provisions in the laws we are advocating carefully follow the wisdom and proper counsel approach. They forbid extremism, provocation, violence and the imposition of opinions by force, because such approaches often cause great harm. They jeopardize the sense of fraternity, unity, cohesiveness, cooperation to do good deeds and righteousness that should exist in an Islamic nation. These are the qualities that an Islamic nation should have, not the evil and aggression we have now."

[19 Jul 85 p 15]

[Interview with Dr Abu-al-Wafa al-Taftazati, vice president of Cairo University and Chief of Sufi Orders, and with Dr Muhammad Ibrahim al-Fayyumi, dean of the College of Arab and Islamic Studies by Sayyid Abu Dawmah; dates and places of interviews not specified]

[Text] More study, further education and more Islamic morals are required to prepare the suitable climate for application.

Taking things slowly is the law of life; it is also a way of life.

The discussion with religious scholars, men of jurisprudence and Islamic thinkers on the application of Islamic law continues. We want this application of God's law, which all of us are hoping for, to realize the objectives that are being sought under the major social changes we are experiencing at this time. What is the ideal method of application? That was what we talked about.

We posed our first question to Dr Abu-al-Wafa al-Taftazati, vice president of Cairo University and Chief of Sufi orders. We asked him about the full meaning of the canonical law of Islam.

[Answer] The application of Islamic law is something all believers hope for. We must understand that the canonical law of Islam involves rules of faith and rules of application and virtuous conduct. The rules of application include modes of worship, dealings with people, rules for the family and other social

systems. The rules that regulate prescribed legal punishments, or the penal code, are basically based on faith. Thus, rules of faith are considered primary rules, and rules of application are considered secondary. Secondary rules may not be properly applied unless the primary rules are followed first. Therefore, we must believe in the One God, in the messengers and in the doctrines that constitute the foundation for the laws. Faith will also require individuals to adhere to certain morals and certain modes of conduct, such as honesty, truthfulness, justice, freedom, sincerity at work and other such characteristics that manifest themselves in the context of the love people have for God and His messenger and the affection they have for each other.

If we were to consider the provisions of Shari'ah, the canonical law of Islam, we would find that they are based on moral principles. An Islamic law whose intent is not understood by Muslims becomes in application a meaningless action. Let's consider what God Almighty said: "Prayer fends away indecency and evil" [al-'Ankabut: 45]. The prophet, may God bless him and grant him salvation said, "There are many who fast but who accomplish nothing by fasting except feel hungry and thirsty; and there are many who stay up at night but accomplish nothing more than go without sleep." The prophet, may God bless him and grant him salvation, also said this about the rules of mutual relations: "Anyone who cheats my nation does not belong to my people." The same holds true regarding all the provisions of Islamic law. Each one of them has a clear and profound moral objective.

[Question] What in your opinion are the steps that are required for application?

[Answer] Since Islam is a faith, a code of laws and morals as well as a complete way of life, we may not focus on one aspect of it and ignore the other. Islam came into this world to educate the individual and society and to regulate a person's relationship with his God and with himself, his family and his society.

The first step to be taken toward the application of Islamic law is to have each person try to do what is right and virtuous. This must be accompanied by proper education which should re-awaken a person's conscience and make him abide by the provisions of Islamic law. Besides, we must have deterrent laws that prevent people from violating God's laws in their dealings with each other. Islam is a religion of mercy, and God's prescribed legal punishments show God's merciful hand with society and His desire to effect reform among individuals and within the group so that peace and stability could prevail. Islam placed restrictions on enforcing the penalties for certain crimes. When a person's heart is touched by faith and his conscience is awakened, disobeying God would become loathsome to him, and he would spontaneously abide by God's law.

[Question] And what is the ideal method for applying Islamic law?

[Answer] Since reforming individuals and society is the principal objective of applying Islamic law, deliberateness is required. Islamic law must not be applied hastily and all at once because changing social life is something that can only be done gradually.

Abu al-A'la al-Mawdudi, the contemporary Islamic thinker referred to this matter in one of his lectures. He said, "I am quite certain that if Muslims were authorized today to establish a government anywhere in the world, they would not be able to manage the affairs of that government or steer it in accordance with Islamic principles, not even for one day. You, Muslims, have not mustered the equipment that is necessary to do that, nor have you brought together the adequate factors that would enable you to bring up your men and your young people in such a manner so that they could think. Nor did you instill in them the morals they need to steer such a nation and organize its numerous and multifarious departments."

Dr al-Taftazati affirmed that "Deliberateness in applying divine laws is required now. But the application of Islamic law must be accompanied by a change in morals and conduct which can be effected through the education that is provided by the family and the schools. Care must also be given to the proper understanding of Islamic provisions, and people must have adequate awareness." Dr al-Taftazati indicated that it was necessary to begin the application process "so that we can achieve what we are hoping for. This is the way to make change and reform."

Dr Muhammad Ibrahim al-Fayyumi, dean of the College of Arabic and Islamic Studies said, "Egypt, which has been described in history as God's refuge on His earth is the Islamic country that has not experienced the partisanship and divisiveness of Islamic factions. Egypt has never had rhetorical or doctrinal division. Because of its moderation, Egypt has taken the proper Islamic direction. It is the home country of al-Azhar, that institution which preserved the heritage of Islam that neither political nor cultural colonialism was able to destroy."

"Because of all that, Egypt assumes a position of leadership in the Islamic and Arab worlds. That is why we ought not to turn this issue between us into a controversial issue, as though it were the case of one group of people at the expense of another. We would thus unintentionally give the impression of being divided into numerous trends, and we would have inadvertently shown ourselves to be disagreeing with each other. This is not a matter of choice for us to disagree about. The application of Islamic law is something the nation demands. It is our religion and our life. Why then should we turn it into a controversial issue?"

[Question] What are the best means for the ideal application of divine law?

[Answer] Why not go slowly? This means that we have to understand and fathom the application of Islamic law. To do that, we have to do [the following]:

--We have to formulate a theory of political justice and social justice.

--We have to establish a consensus, and that is one of the sources of Islamic legislation.

--We have to define the notion of political and religious advice and the relationship between such advice and consensus.

--We have to work with the legislative authority to establish guidelines for issuing independent legal opinions regarding the new laws that the legislative authority is requesting and regarding appropriate solutions for the problems that exist in society.

But with regard to the question about who should rule and whether the ruler should be a clergyman or someone else, [the answer] is not the subject of dispute because the only requirement for a ruler is that he be a Muslim.

Dr al-Fayyumi is calling for further study to prepare the proper climate for the application of God's law. "It is the practice of the prophet to proceed slowly." Dr al-Fayyumi supports his statement by citing what the messenger of God, may God bless him and grant him salvation told the Lady 'A'ishah, may God be pleased with her. "Oh 'A'ishah, had it not been for the fact that your people were recently non-believers, I would have destroyed al-Ka'bah and rebuilt it on Isma'il's foundations!" Although the Ka'bah was built on foundations other than those of Isma'il, may God be pleased with him, the messenger of God, may God bless him and grant him salvation, opted for peace and safety so as not to have civil strife. That is why scholars say, "Averting evil is preferable to actions that are taken to serve one's interests." To avoid a war whose consequences cannot be guaranteed, we have to take our time and go slowly. We have to grasp the proper climate for application and maintain Egypt's leadership as a model for the application of Islamic law."

[26 Jul 85 p 15]

[Article by Dr 'Abd-al-Sabur Marzuq]

[Text] We don't need a popular referendum to determine that all Muslims in Egypt are waiting for what they have been hoping for: I am referring to the application of Islamic law. Muslims in Egypt have been hoping for the application of Islamic law so it would save them from what they have been suffering from. To ask for proof of such a self-evident fact would tend to discredit it. We also don't need to find out what the Egyptian state thinks about this subject. That matter has been declared and affirmed by enough officials, legislative councils and various party platforms.

If the leaders and people of Egypt, Copts and Muslims, agree about that objective, there is no doubt that what they want is to get Egyptian society into a condition wherein justice, security and equality would prevail. They want Egypt to be restored to its original, friendly and forgiving nature. They want Muslim and Christian citizens of Egypt to work together to make the greatest contribution to Egypt and to others.

Given such a notion, I do not believe that any fair-minded person, regardless of his affiliation, could differ with anyone but those who do not believe in God and those whose loyalties extend beyond the borders.

That is why I wonder!

What is it that caused some of us to come up with the idea of a green march to

determine what has been determined and to demand that which no one disagrees about?

It is my opinion that there is no disagreement about the objective, but there is disagreement about the means for achieving that objective. While there are those who think the application of Islamic law should be gradual, there are others who are demanding its immediate application. Each group has its own justifications and incentives.

Nevertheless, the matter ought never to have gone that far. I am not blaming the state for mobilizing people the way it did to prevent that march from taking place. After all, the state undoubtedly has the machinery and the means that would enable it to determine the proportions of a danger that Egypt may be subjected to and identify the foreign conspiracy methods that are being used against Egypt's stability. Others would not know about such machinery and cannot afford to have it.

During my stewardship of the Islamic World League, I had the opportunity to find out and learn a great deal about matters that I would have never thought were possible. Many naive and simple people would be horrified to think that the destruction and the terrible sense of loss that have been going on in Lebanon were supposed to take place in Egypt, but God saved Egypt from that!

It seems to me that the president explains much and cautions much in the course of his numerous meetings with National Party cadres. It would be very good if he would hold such meetings with opposition parties and with cross sections of the Islamic movement in particular.

If that were to happen, the factions of the Islamic Movement would correct each other's practices. Moderate factions would curb the zeal of impetuous factions so as to serve and achieve the country's supreme interests.

I oppose all forms of marches and demonstrations even though the right to march and demonstrate is guaranteed by the constitution and even though these are methods that are practised in many parts of the world, but I oppose them because I am certain that if such a march were to begin, it will not end in peace. Let's assume that the state, as some people think, will approve the march and will guard it, there is no way we can guarantee that the march will not be infiltrated and sabotaged by a communist or non-communist agent. There is no way we can guarantee that a bearded man carrying a toothpick in his mouth, wearing a jellabah, and sporting a rosary around his neck would not fire an invidious shot or throw a stone at a building and turn a peaceful exercise into war. We would then go back, God forbid, to the [days of the] Cairo fire.

And here is the most dangerous thing about the situation; it is what makes me reject these marches. The Islamic Movement in its entirety will be held responsible for what happens in such a march and for its consequences. In fact, Islam will make itself culpable, and insidious people will write articles to say that Islam is a religion of violence and destruction and so on. The prime responsibility for that will be ours because we would be the ones who will have given our enemy the opportunity to do that.

Begging the pardon of the speaker of the People's Assembly, I would like to reprimand him for muddying the waters, which were quiet until he made his well-known statement and declared something to the effect that the People's Assembly did not have on its agenda any laws or bills regarding the application of Islamic law. The speaker made that statement even though everyone knows the steps that the assembly has already taken in that regard. It is true that the speaker of the assembly did proclaim loudly and clearly that the canonical law of Islam is supreme in the People's Assembly, and it is true that the People's Assembly did discuss the application of Islamic law and did conclude its discussion by adopting the principle of gradual application, but the Assembly should have--and it should still do that--announced a timetable for purging the laws of non-Islamic principles.

If the advocates of a gradual approach are saying that Islamic law cannot be put into practice until society is prepared for it, then they should have announced the methods they would use to make such preparations. Will they adopt, for example, the distribution of incomes among people so that each person would have food, clothing and shelter? Will people be held accountable for their actions or punished after this is done?

Will they reconsider, for example, educational courses so that we can develop those citizens who can understand the objectives of Sahri'ah and regulate their conduct accordingly, so as not to commit forbidden acts?

Will they remove those modes of conduct in society that blatantly violate the canonical law of Islam, so that people would become accustomed to virtuous and proper modes of conduct? Will they do that so that people would feel that ideas prompt action that strengthens hope?

The application of Islamic law is not what the perpetrators of falsehood are trying to say it is. Those people are trying to misrepresent the application of Islamic law by picturing it as an issue that has to do with women's veils or prescribed legal punishments. Islam is rather a way of life; it is a course for the whole world as well as a religion. It is a way of life and a religion for mankind whose humanity, freedom and integrity are given so much respect that some scholars of jurisprudence acknowledged that unless a thief had food to eat, and unless he had clothing and shelter, the prescribed legal punishment for theft may not be enforced against him.

If I may make a suggestion in this regard, I would like to make a sincere plea to President Muhammad Husni Mubarak, whose contributions to democracy here have been unmatched. I would like to ask the president to invite leaders of Islamic activity of all tendencies to meet with him at his convenience. I would like to ask him to invite them to meet with him so he can tell them about the conditions and circumstances with which Egypt is surrounded. This is because they share a common responsibility. We are all in the same boat.

Although the freedom to be on that boat is a right that all Egyptians are entitled to, no one has a right to drill a hole in that boat. We do not want that boat to sink with all of us on board. This is what the messenger, may God bless him and grant him salvation, taught us.

And that is why I will go along with the application of Islamic law but will not go along with those attempts that are being made to sink the ship [of state].

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EGYPT

APPLICATION OF ISLAMIC LAW DISCUSSED

Cairo AL-AHRAM in Arabic 9 Jul 85 p 7

[Article by Dr Mustafa Mahmud: "Against Whom Are the Powers of Islamic Law Being Invoked?"]

[Text] The canonical law of Islam was not revealed for the Council of Ministers. It was revealed for every Muslim so he could apply it to himself first and observe it in his conduct, his home and in his dealings with neighbors and associates. Each Muslim is like a caretaker in his own private domain with his own group of Muslims who were entrusted to his care. He has to apply God's commandments there first before he can command others to do the same.

Verses that were revealed in the Koran were intended for every Muslim so that each Muslim could look after those who were entrusted to his care. "Unbelievers are those who do not judge in accordance with Allah's revelations.... Transgressors are those that do not judge in accordance with Allah's revelations.... Evil-doers are those that do not base their judgments on Allah's revelations" [al-Ma'idah: 44, 45, 47]. Looking after others is not the exclusive responsibility of a ruler, nor is it a charge over which the Council of Ministers has authority.

The Holy Koran stated unequivocally that God will not change people's conditions until they themselves begin by changing what is in their hearts.

"Allah does not change a people's lot unless they change what is in their hearts" [al-Ra'd: 11].

Observing the law of God in one's life is the first and foremost requirement for change; without it there can be no change.

God addressed Jesus Christ and told him, "You are being admonished: if you follow your own advice, you may advise others. If not, you should be ashamed to face Me!"

The canonical law of Islam was not revealed so that we could organize a demonstration and cheer all the way to 'Abdin Palace without thinking about what we were doing. Those who shout, demonstrate, carry signs, throw stones and burn

buses are most likely people who have been misled; or they may be agents whose hands, voices and religion are being used by the superpowers, by smaller countries or by political parties to create unrest and civil strife. Those who assume these threatening postures against the government when they demand the application of Islamic law without thinking about applying Islamic law to themselves first will come to no good and will not gain any benefit. Nothing will be achieved if these people can use force to compel those in positions of authority to apply Islamic law inspite of the majority's wishes, and without allowing each individual to take the initiative to apply this law to himself first. A change that would be brought about will be merely superficial; it will mean nothing more than the placement of decals. It will be just like what Numayri did in Sudan: he cut the hands of thieves who stole 10 pounds, but spared and pardoned those who stole millions!

Khomeyni says that the canonical law of Islam is being applied in Iran. Al-Qadhdhafi says that it is being applied in Libya, and Ziya-ul-Haqq says that it is being applied in Pakistan. Which one of these methods of applications do the demonstrators want?

In Saudi Arabia prescribed legal punishments are actually enforced. The hands of thieves are cut off, and fornicators are stoned. And yet, the Mahdi and his gang carried machine guns and went to the Ka'bah claiming that they wanted the canonical law of Islam to be applied.

The issue then is not the canonical law of Islam.

These people do not want the canonical law of Islam; they want to be in positions of authority. They crave authority and demand power. The signs they raise do nothing more than obfuscate the issue, and the cheers they shout do nothing but mislead. The canonical law of Islam is innocent of those who conspired to bring back the civil strife of the Kharijites. They wanted to come out hoisting their copies of the Koran on top of their spears and making appeals to those in power to apply the law of God.

As my colleague Khalid Muhammad Khalid said, "The most eloquent response we could find for those people is a statement that was made by 'Ali ibn Abu Talib who said, 'This is a true statement intended to perpetrate evil'."

It was then, so long ago, that significant civil strife began.

Things have come around full circle. Today, we see Islam being forced into even more significant and more extensive civil strife. We see Muslims killing other Muslims everywhere. We see people proclaiming there is no god but Allah and slaughtering each other in Lebanon, Iraq, Iran, Syria, Libya and every Arab country. Here, they want to kill each other under the banner of the canonical law of Islam and in its name.

In the past 'Umar ibn al-Khattab did not cut off thieves' hands when there was famine. The Prophet, may God bless him and grant him salvation, did not cut off anyone's hand in times of war.

Today we are at war, or we are almost at war. We are in the midst of a rabid

civil strife that is worse than all wars. It would be very easy to pay four people who would provide false testimony so that the hand of an innocent man can be cut off.

The Prophet, may God bless him and grant him salvation, advised us to reject the enforcement of prescribed legal punishments on grounds of suspicion. Has there been a time when there was more suspicion than we have in this age over which sedition hangs like a thick, dark cloud?

Let's take it easy and not move fast lest haste hurl us into injustice. The canonical law of Islam is not a question of passions or whims. It is a genuine and a cherished demand whose underlying motives must be sincere. Those who are demanding the application of Islamic law must start with themselves. Everyone in the population and those at the top must comply with that demand. Reform would come slowly, deliberately and gradually. The conditions we are in now are those described by theologians as conditions of widespread misfortune. The consumption of alcohol was a widespread misfortune during pre-Islamic days. That is why verses were revealed in the Koran to outlaw that practice slowly and gradually. The consumption of alcohol was banned in stages that lasted over 12 years. God thus wanted to teach us that divine laws are flexible and suitable for all occasions.

There are undoubtedly theological and legal issues that will require re-writing and reconsideration. There are, for example, the issues of bribery, embezzlement, pay-offs, and the theft of public funds. Islamic lawmakers do not cut off the hands of those who steal public funds because suspicions of injustice are involved in the case of public funds. That is why a person who steals public funds may not have his hand cut off. Thus, Islamic lawmakers will cut off the hand of a man who steals 10 pounds, but will pardon a man who embezzles millions from the public sector. This is a problem that has to be looked into again because the most serious thefts today are thefts from public funds. Pardoning the thieves who steal public funds will encourage others to steal. Cutting the hands of petty thieves and pardoning the big thieves will cause civil strife.

Studying is required here; the application of God's law is contingent upon the proper understanding [of His intentions].

Furthermore, the canonical law of Islam involves more than just the prescribed legal punishments. It involves justice, mercy, knowledge and work. God commanded us to acquire knowledge and to work in more than one instance, and He commanded us to cut off the hand of a thief in one instance only. The first command God gave us was an absolute command.

God commanded: "Recite in the name of your Lord who created..." [al-'Alaq]=: 1].

Despite that unequivocal command to read and recite, a command which has absolute priority in Islam, we are a nation that does not read and does not reason. Instead, we think of demonstrations, cheers and marches to demand the application of Islamic law. But what is Islamic law? It is all of that. Islamic law involves knowledge, work, justice, mercy and good morals. It involves more than just prescribed legal punishments which are nothing more than a device imposed by the canonical law of Islam to provide security and protection for the

Muslim community. However, the canonical law of Islam as a whole involves more than the subject of prescribed legal punishments. It involves laws for general mercy and love and regulations for the growth and development of Islamic society.

I say this only because the canonical law of Islam is dear to my heart. I adhere to it and I fear what evil intentions, misinterpretations, misunderstandings and misapplication could do to it. I do not want mercenary conspirators to traffic in the canonical law of Islam.

True Islam cannot be approached forcibly and violently; it cannot be approached with demonstrations and political oneupmanship between the political parties of the right and those of the left. There is no place in Islam for whims, ulterior motives and trafficking in people's minds.

Only what is authentic is admissible in Islam, and only those who are dedicated to the cause of God attain salvation.

We ought to take it easy, and we should not be in a hurry to accuse each other. The road ahead for each one of us is thorny and hazardous. Each one of us is being dragged into this issue by an unseen force: we are being manipulated by the cunning inside the country and by conspirators abroad. No one can walk safely anywhere, and no one is immune to pitfalls. We are surrounded by enemies big and small who do not want us to have peace. Those enemies are making plans for our destruction. They would be only too delighted if we were to cause our own destruction and spare them the cost of fighting us.

Let's move slowly and think twice.

Let each one of us apply the canonical law of Islam to ourselves first. Let's observe the laws of Islam in our conduct and in our homes. Let's change what is in our hearts.

If we make changes in ourselves, God will change our conditions.

That is God's promise, and God keeps His promises.

Let's leave the codification of Islamic law to the government. Let that process take its course quietly, and let specialists in jurisprudence and well-versed theologians and enlightened men of thought who can advise us on the best in everything take care of that process.

"Follow the best of what is revealed to you from your Lord..." [al-Zumar: 55].

God advises us to do that even though everything He has revealed to us has been good.

God is thus calling our attention to differences in degree. God commanded us to be just, but He also commanded us to be merciful, and mercy supercedes justice. Anyone who chooses to be merciful will have chosen the better course.

Didn't our prophet, Muhammad, may God bless him and grant him salvation, tell

Muslims, "Pardon each other and dispense with those prescribed punishments?" The prophet said, "The punishment will have to be enforced in those matters that are brought to my attention."

The prophet advised Muslims to settle their disputes which required the enforcement of prescribed punishments and to forgive each other. He advised them to accept compensation and not to let him know about the offense, because if he is informed about those offenses, the prescribed legal punishment will have to be carried out. The prophet said that because he does not like to enforce legal punishments. He prefers forgiveness and mercy between litigants.

This is Islam: the religion of tolerance, mercy, affection and forgiveness. Islam is the true religion that does not resort to violence unless all opportunities for reform have been exhausted. It is the religion that was revealed as a divine act of mercy.

Let's try to become true Muslims. Let's try to become truly merciful and truly humane. These are the identifying marks of a true believer who is pious and who follows in the footsteps of the prophet, Muhammad.

But violence, terrorism, coups, strikes, demonstrations, airplane hijackings and car bombings are the work of cunning politicians and people with ulterior motives. They are the work of capricious troublemakers, criminals and people who toy with people's minds. We are not such people. We are opposed to people like that because they will not lead us into salvation. They will rather lead us straight into hell.

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AL-AZHAR RECTOR COMMENTS ON APPLICATION OF ISLAMIC LAW

Cairo AL-AHRAM in Arabic 14 Jul 85 p 7

[Article by His Eminence the Senior-Ranking Imam Jad-al-Haqq 'Ali Jad-al-Haqq, the Shaykh of al-Azhar: "Reach an Agreement!"]

[Text] The application of the canonical law of Islam has been the topic of discussion among people who were becoming more vociferous and more outspoken as their discussions turned into arguments and they themselves lost sight of the purpose of these discussions. The application of the canonical law of Islam has become a hot, sensational issue, and writers who are taking sides in this issue are turning out reams and reams of print. This survey around, not on, the canonical law of Islam propelled into prominence people who fabricated titles and epithets for themselves to make others listen to what they had to say or read what they wrote. We had, for example, this Islamic author and that Islamic thinker who came up with these justifications and gave themselves a license to promote the ideas and illusions they invented in the name of Islam in an effort to revive the debate on secularism and Islam. Is Islam a religion and a state, or is it a religion that prescribes the modes of worshipping God but has nothing to do with the lives of worshippers on this earth? There is confusion about the principles of Islam, and those principles and the applied ethics and intentions of Islam are misunderstood. The confusion of ideas is such that the wise and the learned can become bewildered by it.

But what about this generation that rose from its slumber and wants to reclaim its Muslim nature? What about this generation that wants to reclaim the characteristics of Muslims? It is a generation to whom Islam is nothing more than a characteristic. But Islam is just; it is concerned about knowledge and education and about social ties and social equality. Islam provides an education for the individual, the group and the nation. Islam is concerned about social peace and harmony among the peoples' sects and in the nation. Islam does not discriminate because of color, poverty or wealth. There is no religious persecution in Islam. Islam forbids cheating in contracts and protects those who fail to safeguard their interests when entering into a contract. Islam urges people to replenish the earth and spread life, security and safety. Islam set forth specific duties regarding a Muslim's relationship to God, and these do not have to be interpreted by individuals. Islam distinguished between what is right and wrong in human social transactions. "...He has already made plain to you what is forbidden,..." [al-An'am: 119]. What God did forbid is much less than what He did permit. God said, "All women other than these are lawful to you..."

[al-Nisa': 24]. Islam is the religion of tolerance and forgiveness; it [requires one to maintain] a clean appearance and a pure heart.

Is Islam, the religion that was revealed in the Holy Koran and expounded in the tradition of the prophet, may God bless him and grant him salvation, the subject of these differences and this controversy? The purpose of these differences and this controversy is not to understand Islam, but rather to express feelings of resentment against Islam and its laws in a crude and callous manner. The purpose of this controversy is to criticize Islamic law without comprehending it. We are criticizing it even when we don't understand what we are reading! "And there are some among them who twist their tongues when quoting the Scriptures, so that you may think that what they say is from the Scriptures, whereas it is not. They say, 'This is from Allah,' whereas it is not. Thus they knowingly ascribe a falsehood to Allah" [Al-'Imran: 78].

This crude controversy departed from the course of truth when it deflected the issue of applying the canonical law of Islam and turned it from a defense of the course of God and righteousness into a deliberate misinterpretation of Islamic ideas and values. A few authors or individuals involved in this controversy went so far as to say that "Prescribed legal punishments in Islam as well as Islamic provisions were enacted to restrain Islam. The complex problems of contemporary life and modern civilization have gone beyond those laws."

Authors disagreed about whether the canonical law of Islam should be applied immediately, with marches and demonstrations being used to bring that about, or whether it should be done slowly and gradually without violence. Islam never had anything to do with demonstrations and marches. The canonical law of Islam cannot be applied by placing bumper stickers on cars. The provisions of Islam were not written just for the time of the prophets and orthodox caliphs, may God be pleased with them. Islam is rather a creed and a law; it is a religion and a way of life for all time, as long as there are Muslims who submit themselves to God in humility, observe His interdictions, read His book and live by it.

When the People's Assembly began its review of existing laws in a previous session to expunge from the books those laws that may violate the canonical law of Islam, assembly members, theologians and legal scholars who were working with them spent considerable time and effort on that task. Funds were spent for that purpose also. There were no demonstrations and no marches. Instead, a serious effort was made, and the results of that effort were good. The effort and its results were accepted by those who are loyal to this nation and concerned about its independence, identity and future as a leader of this Arab and Islamic nation. Thus, when a constitutional measure is delayed or postponed, one does not correct that situation by resorting to these shameful ways that could compromise the country's reputation and jeopardize its stability and security. One should not respond to such a delay by demanding in these articles the immediate application of Islamic law. The response to such a delay should not be such a raging and unruly controversy. The canonical law of Islam should not be described as unsuitable for application, and its scholars should not be called outmoded and dull characters who are unsuitable for this age and for ruling this civilization.

Those who spoke out and wrote profusely on this subject damaged their cause when

t infringed upon Muslims' sensibilities and attacked their most sacred concepts. They stirred up deep feelings in people's hearts when they gave themselves absolute license and failed to take into account their responsibility to God and their obligation to honor and respect the country and its citizens.

"Injuries received from a spearhead will soon heal, but those that are inflicted by a biting tongue do not."

Make up your minds and reach an agreement! You should either tell the Egyptian people, and beyond them the Arab and Islamic nation, that the application of Islamic law is imperative and must be done immediately, or tell them that the matter requires deliberation. Clarify and justify what you say without discrediting the canonical law of Islam itself or defaming our virtuous predecessors whose efforts to authenticate and classify the laws have been noteworthy, commendable and worth emulating. The myriad remarks that have been made in newspapers and magazines to discredit the canonical law of Islam since this issue was raised may be deliberate and malevolent, or they may be the product of a failure to understand and study what is involved. Whatever the reason, such remarks are shameful. It was said a long time ago that people tend to despise what they do not understand.

Tell people that we don't want usury, but tell them that before we decide to abolish it, we want to restrict its use in business and we want to find alternatives to it so that our economic affairs, which are intertwined with those of others, are not disrupted. We have to be serious and to speak wisely.

Tell people that proper conduct is one application of Islamic law and that each individual, not the state, is responsible for his own conduct.

Each one of you is like a caretaker, and each one of you is responsible for those who have been charged to his care. A man is the caretaker in his home, and he is responsible for those who are under his care. A woman is also responsible for those who come under her care in her husband's home.

Tell people that the messenger of God, may God bless him and grant him salvation, said, "Stay with your children and discipline them well."

Has each parent done that? Do you want the authority of the state to come into people's homes and manage the affairs of family members? God made affection and mercy the ingredients for that relationship which binds family members together.

Tell people to resist corruption and theft and to perform their work honestly and diligently so that corruption and bribery would cease to exist. "Corruption is visible everywhere as a result of what people have wrought."

Yes indeed, the state has to exercise its authority over those who do not heed advice, and it has to deter those who do not accept guidance. This nation cannot be reformed unless it follows the practices of its founders, as these are detailed in the Koran and in the Prophetic Tradition. Everyone in the nation--rulers and subjects--is being called upon to follow these practices; each is to do that within the limits of his own responsibilities.

Yes, the media, especially newspapers and magazines, are to make up their minds

and reach an agreement. Did you take into account what is due to God, to the country and to citizens when you stirred up this unjust campaign against the canonical law of Islam and its application? You took the misapplication or misinterpretation of Islamic law in some countries as an indication of its unsuitability. But you forgot that the Egyptian people--devout Muslims and Christians--would not accept this from you or for you. They are in fact offended by the fact that these destructive methods are being utilized to destroy their values, their laws and even their unity, which had always transcended all crises and disasters.

The Egyptian people have lived for more than 10 centuries under Islam and Islamic law. They've led a satisfactory, stable and enlightened life, and each person understood his rights and obligations.

Restore to these people their emotional tranquillity, and stop these campaigns against the canonical law of Islam and its application. Give deliberate, purposeful and objective advice to those whom you think are pursuing an illegal course to demand the application of Islamic law. I am suggesting that the Press Union look into methods and means by which an objective, quiet dialogue could be conducted under the auspices of the freedom of speech we have. This dialogue could make Muslim men and women understand the facts about Islam and its noble values. It could show Muslims that Islam has nothing to do with fanaticism and extremism. It could refute the falsehoods that are being spread by Islam's opponents so that Muslims' conduct can be corrected.

Freedom of speech is guaranteed, provided we do not say anything that damages the principal values of Islam and Islamic society. Is it freedom of speech to ridicule Egyptian women who adhere to Islamic law and to taunt them to violate their commitments by claiming that the Koran makes no mention of veils for women?

Did these women decide to wear veils because they are poor or unable to go along with cultural change? Does cultural change then mean nothing more than scantily clad and vulgar women?

I am making this suggestion to the Press Union: newspapers ought to publish studies dealing with deviation from Islam and confronting it. These studies should make Muslim men and women understand the facts about Islam and the falsehoods of its opponents. Newspapers ought to do this to reform people's conduct and to explain the canonical law of Islam to those who do not or are unable to understand its provisions.

Newspapers and magazines have become an important educational resource. Use the pages of those newspapers and magazines in a manner that will straighten people out; and increase the space devoted to Islamic education so that such articles would appear several times a week and not only on Fridays.

"Exhort men to righteousness..." [al-Baqarah: 83].

"...they have been shown the noblest of words and guided to the path of the Glorious Lord" [al-Hajj: 24].

"And who speaks better than he who calls others to the service of Allah, does what is right, and says: 'I am a Muslim'?" [Fussillat: 33].

God speaks the truth. There is no power and no strength save in God Almighty.

8592

CSO: 4504/430

EGYPT

OIL PRODUCTION, CONSUMPTION DISCUSSED

London AL-TADAMUN in Arabic 29 Jun - 5 Jul 85 p 34

[Article: "Oil Production Has Increased But Consumption Has Gobbled Up Double the Increase"]

[Text] The pessimism that prevailed in official Egyptian circles throughout the past 4 months over the future of oil reserves in Egypt dissipated after President Mubarak gave the order last month to begin putting the Gulf oil field into operation. It lies in the region between Ra's Gharib and al-Ghardaqah, and is considered the most important oil discovery in Egypt during the past 10 years in view of the quantity stored in it, its proximity to the shore and its geographical location which facilitates operation, loading and transport.

This field, which was discovered by a young Egyptian geologist in spite of the fact that foreign oil companies insisted that there was not oil in that location, produces about 65,000 barrels per day with an estimated value of about \$750 million at the current world oil price. Its production is estimated to be 8.5 percent of Egypt's total oil production.

Egyptian geologists have also discovered a way of increasing oil production at this new field by injecting the gas back into the ground after the butane has been extracted from it.

Therefore it is expected that production at this field will increase to between 100 to 120 thousand barrels over 2 years, or 12.10 percent of Egypt's total oil production. This new increase in Egypt's oil production will cover the annual increase in Egyptian oil consumption, which will help maintain the size of the Egyptian oil surplus for a longer period of time, since it will not be used up because of an increase in the annual rate of increase in Egyptian oil consumption, which is 11 percent annually.

Hence the end of the wave of pessimism which has prevailed in official circles over the future of oil reserves in Egypt throughout the past 4 months.

This wave has overtaken official Egyptian circles since the end of last year, when during a discussion of the subject of nuclear reactors as a source of electricity in Egypt the Egyptian minister of petroleum said that Egypt's

crude oil reserves had decreased to about 4 billion barrels, or about 550 million tons, and this would not be enough for Egypt for more than 10 more years, unless new fields were discovered to add to the reserves.

And after the minister of petroleum had warned the Egyptian minister of industry in a further statement about the decrease in Egyptian oil reserves because of an increase in the amounts of production and consumption.

In the years following the October War in 1973, there was great activity searching and drilling for oil, such as had not been seen since oil was discovered in Egypt. The amount of exploratory activity during the period of 1974-1984 exceeded the amount during the entire century prior to those 10 years.

Because of this exploratory activity, the crude oil reserves doubled and 300 million barrels were added to the reserves. Huge quantities, about 8.5 million cubic feet, were also added to the gas reserves.

However, this continuous increase in exploratory activity and in the Egyptian oil reserves was accompanied by an increase in the average rates of annual oil production, first of all in order to achieve self sufficiency in 1975, and then to get a surplus of foreign currency to finance development and to end the deficit in the balance of payments. Since 1976, oil has had an essential role in this respect, since it has become the principal source of foreign currency, in addition to satisfying local consumer needs for petroleum products, which exceed \$4 billion annually. Petroleum has become a mainstay of the Egyptian balance of payments, which exceeded \$13 billion during the period of 1976-1983.

That was done as a result of the increase in Egyptian oil production from about 8.5 million tons in 1975 to about 29.5 million tons in 1980, and then to about 38.8 million tons in 1983.

But in spite of the increase in production, local oil consumption multiplied several times during the seventies and the early eighties, to come close to 20 millions tons today, compared to 5.9 million tons in 1970, and 7.4 million tons in 1975. The current rate of increase in oil consumption has reached more than 11 percent, whereas it was no more than 4.5 percent during the first half of the seventies.

Thus Egypt has come to direct close to half (45 percent) of its oil production towards consumer needs, and the revenue of a third of the production goes to cover production costs and the foreign party's share, whereas the part allotted for export does not exceed 22 percent of the volume of oil produced in Egypt.

In spite of this great increase in consumption, the scope of exploratory activity in Egypt has not expanded in recent years. On the contrary, exploratory operations were reduced during 1983 and 1984, even though exploratory operations for gas have increased greatly recently.

The amount of oil exploratory activity fell in recent years because some of the companies that were operating were affected by the situation in the world oil market, and because of the fall in oil prices, in addition to the fact that some of the oil fields discovered during the past 4 years, especially in the Gulf region, did not have the reserves that has been expected when they were discovered.

Therefore, officials in Egypt are urging the people even more to use oil wisely, especially since the annual increase in consumption swallow up the increase in production and exceeds it, in addition to turning to alternative forms of energy (coal mined from northern Sinai, nuclear reactors to generate electricity, solar energy, natural wastes, winds and water power).

Ideas were also presented on intensifying exploratory searches in Egypt, particularly in the western desert region, after having concentrated exploratory activity in the Gulf of Suez region.

12547

CSO: 4504/416

SUDAN

INTERIOR MINISTER ON USAID RELIEF HELICOPTERS

JN021119 Khartoum SUNA in English 1030 GMT 2 Aug 85

[Text] Khartoum, Dhu-al-Qa'dah 16, (SUNA)--Interior Minister General (Police) 'Abbas Madani, chairman of the committee entrusted to carry out the Council of Ministers resolution of laying hands on trucks, announced that the three five-ton American helicopters provided by USAID for internal transportation of relief materials in Darfur would arrive on Saturday and would be prepared for work within a week.

He said these helicopters would solve the problem of transporting relief materials to the areas isolated by rains in Darfur.

He said transportation was this week centered on fertilizers and that 2-4 trains were daily railed from Kusti to Nyala, in addition to a hundred trucks from Omdurman to Kurdufan and Darfur Provinces, which he said would be doubled next week.

Regarding a statement issued by the Sudanese Transportation Union, Madani said, "Upon issuance of the Council of Ministers resolution on laying hands on all trucks, the Union's cooperation becomes a legal obligation".

He added that the Union's efforts in transporting relief materials is still required.

On the other hand General Madani yesterday inspected the relief materials stores at Al-Lamab and was satisfied with the transportation process.

He said these stores would be provided with adequate light to enable work round the clock.

CSO: 4500/171

SUDAN

BRIEFS

SOUTHERN ORGANIZATION RENAMED--Radio SPLA [Sudanese People's Liberation Army] has learned from reliable sources that the organization of Southern Sudanese in Khartoum, the SSK, has renamed itself to become the Sudan African Congress, SAC. According to these sources the decision to alter the organization's name was taken in a meeting of the General Assembly held on Friday, 28 June 1985. This measure is said to have been prompted by persistent calls from persons in various parts of the Sudan who subscribe to the views and objectives of the SAC and the desire to identify with it. [Excerpt] [(Clandestine) Radio of the Sudanese People's Liberation Army in English 1300 GMT 10 Jul 85 EA]

TRIBUNAL TO TRY FORMER OFFICIAL--Khartoum, July 29 (SUNA)--Formation of state security tribunal for trying former Presidential Affairs Adviser Dr Baha'-al-Din Muhammad Idris was signed Saturday by Transitional Military Council, TMC Chairman Gen 'Abd-al-Rahman Siwar-al-Dhahab, Attorney General 'Umar 'Abd-al-'Ati said. 'Abd-al-'Ati said in a press statement that the court would be chaired by magistrate Muhammed 'Abd-al-Rahim Subahi while magistrates Haydar Mustafa Hamid and Taj-al-Sirr Ba-Bakr Sa'id will sit as members. But, unlike measures of old state security tribunals, this one will be a fair one. The defendant will be tried by three judges instead of one and the verdict will be endorsed by three high court magistrates instead of the single head of state, 'Abd-al-'Ati said. He said the trial would commence 48 hours after notification of the defendant but he did not say when this would take place. [Text] [Khartoum SUNA in English 0925 GMT 29 Jul 85 JN]

TALKS WITH FRG AMBASSADOR--Major General James Loro, member of the Transitional Military Council and chairman of the Higher Executive Council of the southern region, met at his office in the People's Palace this morning his excellency the FRG ambassador in Khartoum, with whom he discussed aspects of cooperation between the two governments. After the meeting, he said his government had suspended its activities in all the projects to which it had contributed in the south because of the security conditions. He pointed out that his country would contribute towards finding a solution to the problem facing the south, particularly in areas of relief action for the famine victims in the region. [Text] [Omdurman Domestic Service in Arabic 1500 GMT 4 Aug 85 EA]

CSO: 4500/171

ISRAEL

POLL ON SECULAR-RELIGIOUS DIFFERENCES

Jerusalem THE JERUSALEM POST in English 18 Jun 85 p 3

[Article by Judy Siegel]

[Text.]

Most Israelis fear that tensions between secular and religious Jews are intensifying, according to a new poll commissioned by Gesher, an organization that brings the two camps together in seminars and courses on Judaism.

Results of the poll, which was conducted by Dahaf, were disclosed at a press conference in Jerusalem's Beit Agron yesterday by Dr. Daniel Tropper, founder and director of Gesher.

According to the poll of 1,192 Israeli Jews over the age of 18, 52 per cent of the respondents favour adding "more hours on Judaic studies" to the school curriculum. Of those questioned who identified themselves as "religious," 88 per cent favoured this, compared to 66 per cent of those who called themselves "traditional" and 38 per cent of those who labelled themselves "secular."

Only nine per cent of the secular Jews wanted the time dedicated to Jewish subjects cut.

Comparing the religious-secular situation of today with that five years ago, 35 per cent of the religious said it is "worse" today, while 55 per cent of the secular saw a deterioration in relations between the two groups. The better educated saw the situation in general as more serious today.

Conflict between religious and secular Jews is regarded by those polled as much more serious and

long-term than that between Sephardi and Ashkenazi Jews.

Tropper, who was an adviser to former education minister Zevulun Hammer, conceded that there were gaps in the poll. It did not, for example, compare the views of Zionist-oriented religious Jews with those of the ultra-Orthodox, or youngsters under the age of 18. But he said that it was only the first of a series of polls by Gesher.

Tropper was encouraged that most religious and secular respondents said they were willing to take part personally in Jewish studies together. A total of 64 per cent of the religious were open to courses with the secular, while 53 per cent of the secular Jews were ready to study with religious Jews.

As a result of the poll, Gesher intends to increase its encounters between religious and secular adults.

Tropper was asked whether he personally favours the operation of the swimming pool in Jerusalem's Ramot quarter on Shabbat, which has been the scene of conflict even before it has opened. Tropper said he would favour closing it only on condition that the decision were reached in calm negotiations between secular and religious residents. If the ultra-Orthodox forced a closedown on Shabbat through the use of political pressure, he would oppose it, Tropper said.

ISRAEL

INTERVIEW WITH YISRA'EL ELDAD, SPIRITUAL FATHER OF GUSH EMUNIM

Tel Aviv BAMAHANE in Hebrew 10 Jul 85 pp 22-24

[Interview with Yisra'el Eldad, spiritual father of Gush Emunim, by Ya'ir Zilbershlag; date and place not specified]

[Text] Yisra'el Eldad wanted to talk about "current affairs." The interview took place about 2 months ago, and although things have changed in the meantime, the basis is still the same: the "underground" and the controversy about Judaea and Samaria were and still are on the agenda. Those were the topics that Yisra'el Eldad wanted to discuss. When I told him that this series was devoted to the interpretation of various views and not necessarily to present political debates, he seemed to go along with the idea, but after almost 2 hours of spellbinding discussion, he saw me to the door and said: "In the end we did not get around to discussing current affairs. Well," he added with characteristic swiftness, "so be it...."

The truth is that we did. And how. We talked about the "underground," Judaea and Samaria, and Gush Emunim. Not that Eldad is so cunning as to bring the talk around to what he wants to say, but because his thoughts naturally jump from abstract ideas to factual stories and examples. His determination to talk facts may be explained in several ways. The first and most flattering explanation is that at age 75 Eldad remains very alert and interested, and wants to influence events. We will mention the less flattering explanations later.

Every 2 weeks Eldad publishes an article in the Saturday supplement of YEDI'OT AHARONOT, and sometimes in HA'ARETZ. The more the media complains about the "leftist Mafia," the more demand there seems to be for his articles. The sacred balance. Eldad is perhaps the last of the prominent ideologists of trenchant rightist concepts, not only with respect to the territories, but as an entire system. His nationalism is uncompromising. He is one of the most popular guests on ideological talk shows, especially those that favor philosophers rather than politicians.

Even his enemies love him. His enthusiastic manner of speaking, punctuated by wild gesturing, gives the impression of a fiery idealist that is hard to resist. For years, when he was teaching Bible studies and Israeli philosophy at the Institute of Technology [Technion] he was known as "the most popular

teacher," even among kibbutz members belonging to the Hashomer Hatzair, who seized every opportunity to draw him into disputes.

Jabotinsky was the first person to influence him. "The events of [1929] first made me think that he was right. Later, in 1931, I came upon the name of Uri Tzvi Greenberg through the poem 'I Shall Whisper in a Child's Ear,' about the Messiah that did not come and the things that kept him back. That was the second strong influence. I was also influenced by Nietzsche. Years later, when I was asked to translate him, it was like a dream come true." (Eldad firmly rejects the claim that Nietzsche's philosophy stood at the basis of Nazi thinking).

[Question] Do you find any common denominator among those influences?

[Answer] "When we talk about influences we must remember that the influenced also plays an important role. Each person has traits that dictate what particular persons will influence him. In my case, it was my sharp sense of self-criticism and the search for truth that did not recognize any 'sacred cows.' That is what attracted me. Their thinking was also very individualistic. It is no coincidence that I belonged to LEHI and not to ETZEL. Aside from ideological differences, I also differed from the latter from a moral viewpoint: ETZEL was a military organization of military importance. LEHI was a political organization that embraced many individualists."

The combination of search for the truth and individualism made Eldad muse, in the footsteps of Uri Tzvi Greenberg and Stern, about the commonly accepted concept of Zionism. "Herzl, and the majority of the Zionist world after him, interpreted Zionism as a solution to the problem of antisemitism. Our Zionism was the return of the Jewish people to Eretz Israel not in flight from antisemitism, but as a result of our inner will."

Playing It Safe

A new-old concept is dropped: the Kingdom of Israel, a concept with an almost romantic attraction, the original Zionism. Not unfortunates begging for a country to save their lives, but masters returning to their origins. Ya'ir featured it in the "Fundamentals of Renaissance," the ideological manifesto that molded LEHI. Years later, after the establishment of the state, Eldad developed it at length in the publication "Ladder to the Kingdom of Israel." Terms such as expanse, kingdom, and ownership were frequently used and exercised a strong attraction on many young people fascinated by the strength emanating from them.

[Question] What did you actually intend to accomplish by flying the banner of the "Kingdom of Israel"?

[Answer] "'Kingdom' is the full expression of complete independence and self-rule. 'State' implies only partial rule. Originally, 'state' was a synonym for district. I know that when people hear 'kingdom' they immediately ask: 'You want a monarchy? Royal government?' They are missing the point. I do not want a king like Husayn. My aspiration is to return to

our 'former state,' to the Kingdom of the House of David. 'Kingdom' is simply the original and exact Hebrew word for the renaissance--rebirth--of Hebrew nationalism."

Here is where the dream that today seems to us so unrealistic, comes into the picture: "The Jordan has two banks." If we are to return to biblical times, then we must go all the way. Every inch of it. Eldad is aware that today his dream is just that: a dream. "I recently told some friends that we must struggle to have the eastern bank of the Jordan defined as a Palestinian state, and they said: 'You, Eldad? You, who were talking about the "two banks of the Jordan," are prepared to give up?' In the end they convinced me not to come up with the eastern bank as a 'Palestinian' state. I confess that I have come down the ladder a few rungs, either because of age or because of the Jews. It was not me who dreamed up the dream and hence I have no right to detract from it, but now, when Judaea and Samaria, where I already find myself, are under dispute, I am prepared to declare myself satisfied with a political solution calling for a division between the eastern bank and Judaea and Samaria."

It would seem that Eldad has despaired of the chance to win the Jews' enthusiasm for his original concept. He now wants to play it safe and to bet only on ideas that have popular support and that constitute a national topic. Such as Judaea and Samaria, and not the "two banks." From an original thinker, Eldad is becoming another weekly publicist. One who debates accepted controversies and argues standard arguments. That is clear throughout our discussion. Thus, for example, when I asked him whether the idea of the "Kingdom of Israel" implies a different government, too, I expected an impassioned speech in defense of the "fundamentals of renaissance." Instead, Eldad steered the answer to a debate on democracy. Again, the prevailing arguments: democracy is not the most important thing in the world. Democracy is suitable only to normal states. Our state is not a normal one, but one that requires the law of nondemocratic equality, such as restricting the sale of land to Arabs. In short, full democracy is a luxury that not every state can afford.

It is surprising that Eldad should be tired of trying to convince the Jews, since, according to him, for some years now there has been a body that carries on his philosophy: Gush Emunim. "Rabbi Tzvi Yehuda Kook," he says, "had on his wall a picture of the Kingdom of Israel we published, with both banks in. There is no doubt that the 'underground,' too, with its positive and negative aspects, has been strongly influenced by Ya'ir's ideas and Ben-Dov's undoing." (LEHI ideologist who had a strong influence on Yehuda Etzion, one of the "underground" members).

Saving the Body

Eldad has a lot to say to them, in biblical imagery, as is his way: "It was not by accident that we named the journal 'Ladder,' after Jacob's ladder. I am very fond of this symbolism. 'A ladder set on the ground and with its top in the sky.' Our aspirations have no bounds, but one has to take reality and actual conditions into consideration in politics. The same applies to

the subject of Torah rule. The definition I prefer is that of our Sages of Blessed Memory [HAZAL]: 'Jephtah in his generation like Samuel in his.' Each generation has its leaders and its needs. The type of government is determined by specific needs. Our primary need was and still is physical salvation. I wish I did not have to worry about the Jewish body like I do not worry about the soul. The body can be put in Auschwitz, the soul not so easily. We now have to save the body, and for that a 'Jephtah' will do, not necessarily a spiritual leader. 'Samuel' will come later. I do not know what he will be like--Joshua, Isaiah, or Rabbi Ben-Zakai--but he will come, I am not worried. Nevertheless, anyone who tries to jump the gun and immediately claim spiritual leadership is destined to remain in Williamsburg. The Lubavich Rabbi and Rabbi Soloveichik are both pure 'Samuels,' but over there."

These sharp words are characteristic of Eldad's extensive dialogue with the religious population. On the one hand, his is a world of very Jewish thinking filled with quotations and imagery from the original writings. His literary "record" includes a book on the interpretation of the Torah. His ideas would not discredit any professional interpreter of the scripture. Eldad also observes many traditions. For example, he has not travelled on the Sabbath for years. From this perspective, Eldad could be viewed by the religious population as "one of ours." On the other hand, he is careful not to be identified as "religious." He does not wear a yarmulke and he levels sharp criticism at the religious establishment. There are probably more than a few religious people who would agree with him, but he finds it easier to express himself, not being identified with this establishment.

"Recently I was commissioned to write an article about my hopes for the year 2000. I wrote about the year 2011, because I do not like so many zeroes. Among other things, I wrote that I hoped to see a renewal of the Sanhedrin [Talmudic Court of Justice] by the year 2006, that being the 200th anniversary of Napoleon's renewal idea. We need a Supreme Court to redevelop the Oral Law [Talmud], otherwise it will die. In my opinion, the orthodox Jews are today the Karaites of the Oral Law; just as the old Karaites blindly and literally observed the Written Law, orthodox Jewry now observes the Oral Law. When I see this I understand why it was originally forbidden to put it in writing. They wanted it to remain a living law, instead of having people bound to books.

"I am very much afraid of religious extremism, because it could bring about the biggest rift since the division of Israel and Judaea. We would end up split into two nations, with the majority of the orthodox sitting, perhaps, in the United States. I think we can avoid splitting the nation around the subject of "Who is a Jew." The conservative and reform rabbis must be recognized, including their right to marry and convert people, provided they do it according to the Halacha [religious law]. Both the Halacha problem and the division of the people can thus be prevented."

Not to Hurt Begin

I bring Eldad around to another source of danger of rift.

[Question] About the dispute between right and left: aside from being a political dispute, do you view it as a cultural-spiritual conflict, too?

Eldad smiles. "Yes, and it stems from the prophet Jonah: 'No one could tell his left from his right, and also much cattle,' [ch 4, v 11]. Seriously, look, I had a discussion on the radio with Shevah Weiss, and I told him: 'I know that deep down you are in favor of Erez Israel Hashflemma, but you hesitate because of political problems.... There are others like that, but there are also people whose soul goes out to a Palestinian state, who have complexes, and who care more about others than about themselves. I call this a 'Joseph complex.' Joseph, because he saved the Pharaoh while his father was tortured by suffering. And another complex that has appeared in our country: we want, at the absolute minimum, to save the whole world. Less than that is not enough. Like those who fought in the civil war in Spain, or Dennis Goldberg in South Africa. Their care for the Palestinians stems in part from this complex.

"I will tell you something shocking: Do you know where this comes from? From our Father Abraham! God decrees destruction on Sodom, the evil city, and Abraham argues with Him. Such Jewish hutzpah.... 'He who sits in judgment of the entire country will not do justice....' That is where this trait began.

"Among the 400,000 in the square there were many perverts and many with a political grudge, but also many innocent Jews, bearers of this Jewish trait. They pity the entire world. People like Wilner or Hazen, but Peres and Rabin? Bring them 1 million Jews, solve the demographic problem, and you will see that they will take Judaea and Samaria without any problem. They are Zionists just like me, but the demographic problem bothers them, and that is really so. I make a distinction between people who suffer from an ideological distortion and from a pathological tendency to care for the entire world, and people whose problem is pragmatic and who have to overcome a certain problem."

I will give you three guesses which is the political framework suitable for Dr Eldad. The Herut or Tehiya movement. Someone may venture to say Kahane, which Eldad will forcefully reject:

"Kahane is not only mad; the trouble is that he is also stupid. Madness may come and go, but stupidity is permanent." In point of fact, Eldad is not active in any political body. He votes, of course, like any other citizen, and sometimes even goes to meetings, but he is not active. He says that even before Yamit he was never a member of Herut, and, what is more astonishing, not a member of the Revisionist movement that preceded it.

"I came straight from Betar to LEHI. I was never a member of the Revisionist party. In any case, they did not have a clear ideological line. There were several currents within it: Jabotinsky, Grossman, and Abba Ahime'ir. They wanted to revise the MAPAI thinking as a matter of principle, MAPAI being then in power (by the way, one of the reasons that Ben-Gurion so hated us was that he felt he was one step behind Jabotinsky), but there were several views as

to the revision itself. They were able to live with the differences because the ideology was based more on instinct than on well-defined political ideas. It was all built on the personal charisma of Jabotinsky, and later of Begin, and when it is a matter of charisma people do not argue too much about ideology."

[Question] Do I hear criticism of the Revisionist movement and of Mr Begin personally?

[Answer] "There is here a tragical element. The spiritual aspect, which was very developed in Jabotinsky's time, deteriorated under Begin. For some reason, Begin did not attract intellectuals, did not bring out books. The movement lived as a movement of the common people. There are many intellectuals that loved it, but the movement did nothing to bring them closer."

This is all Eldad will say on the subject. He also has some personal stories about Mr Begin's career, but he does not want them cited. He does not want to harm the dignity of Begin, the recluse.

Not a Political Animal

Eldad's name is missing from the general purpose of transition of the leaders of the underground and the Independence War to the sphere of political influence. In the Knesset he has only sat as a guest. The parliament has undoubtedly lost a spellbinding speaker. Today he sees his former student, Geula Cohen, one of the most prominent Knesset members, being taken advantage of by both foes and friends. Does it not bother him to have lost an important source of influence?

Eldad: "I may not be a political animal, but neither am I a political monster. Game playing and struggle are alien to me. Perhaps I am sensitive, but this game playing that is inherent to all the parties is alien to my nature. It is not for people like me."

[Question] But it is nevertheless an arena for influence.

[Answer] "Look, I still do what suits me. I write, lecture, have personal appearances. Even if I had been in the Knesset I still would not have been a man of action."

On those last words there is a note of sadness in Eldad's voice. Later, speaking about one of the members of the LEHI leadership, Yitzhaq Shamir, a man of action, one hears a note of envy. Eldad knows that he is a maker of words. Beautiful words. Clear words that he polishes, shines, and hones. His words turn into swords, but they are still only words. Whom can such a sword kill? Or, in simple words: whom do the words influence?

"In truth, I sometimes have an inferiority complex. What do I do? Whom do I influence? Especially now, when there is a feeling that intellectual tools do not work. Words have no power.... During the bad period of Yamit, when I sharply attacked Begin, one man stopped me in Eilat and said: 'Listen,

Eldad, I become enthusiastic when I read you. You are 100 percent right! I have always said that Begin was the greatest leader.' What could I have said? I told him he was right!"

[Boxed inset on page 24] Ben-Gurion Persecuted Him

If anyone has a right to dispute the wonders of democracy in Israel, it is Eldad. In this democratic country he had to pay a heavy price for his views. For years, since the establishment of the state, Ben-Gurion--the all-powerful leader--persecuted him. He did not allow him to work in his profession, namely as a teacher. Uri Tzvi Greenberg, who preserved a good relationship with Ben-Gurion even in difficult times, rushed to convince him to cease his opposition: "Eldad gets politics even into grammar." Today Eldad says: "He was right, and I am proud of it. He was prepared to give me a job with Agron in Jerusalem, but that I did not want."

[Question] Do you bear him or the establishment a grudge for what they did to you?

[Answer] I bear him no grudge. He did it because of his great faith in his own line. In a way, Ben-Gurion was evil. With this evil drive he made the "Altalena" [Irgun ship blown up by the Haganah], but he also brought 100,000 Jews over and threw them into transit camps. Begin could not have done it. He would have pitied them and not brought them to Israel in such terrible conditions. In a revolution such as ours there is no choice, one must sometimes be cruel. Today I know that without Ben-Gurion a catastrophe could have happened."

12782

CSO: 4423/59

ISRAEL

CONSUMERISM AMONG WEST BANK ARABS

Jerusalem THE JERUSALEM POST in English 28 Jun 85 p 17

[Article by David Richardson]

[Text]

WORK STOPS mid-morning on building sites all over the country, as labourers and artisans, the vast majority Palestinians from the West Bank and Gaza, down tools for breakfast. In supermarkets and grocery stores from the *krayot* in Haifa to moshavim in the Negev, labourers in soiled clothes join the queues of housewives to pay for the few items they have bought for their brunch.

Hisham, a master-builder from Zur Baher, a village on the outskirts of Jerusalem famous for its stonemasons and plasterers, usually brings his breakfast from home. But the home-baked pitta, cracked olives and salad he carries in a plastic bag are usually supplemented by sour cream or some other milk product and a tin of tuna or sardines bought from a store near the building site. Sometimes he even buys salami.

Ali, an itinerant labourer-gardener who works in Beit Shemesh and the surrounding moshavim, "treats" himself most mornings to a large bottle of cola or some other bottled drink. He looks forward to Fridays, when he can buy some sweet, soft *challah*. If he can be sure of getting home quickly, he will buy his younger children a present of Dani, Prili or one of the other popular processed dairy desserts.

IN THE 18 years of the Palestinians' exposure to things Israeli, the rise in their standard of living has been conspicuous and is well documented. The increase since 1967 in the number of cars, televi-

sion sets and refrigerators, in the consumption of water and electricity, and in the size and quality of their homes has been dramatic.

The explosion in consumerism which has swept through much of the Third World has also left its imprint in Nablus and Gaza.

The past three years have seen an acceleration in this trend, with subtle changes in taste, as residents of the territories increase their consumption of Israeli-manufactured foods.

"Five years ago, this plant was going to be closed," says Kobi Lior, manager of the Tnuva dairy in Jerusalem. "It was going to become nothing more than a depot."

With the rise in demand from the capital's growing ultra-Orthodox community - but particularly with the exploitation of the "new" market in the West Bank and East Jerusalem - the whole dairy has been revamped. Now "we need to expand," says Lior.

For the Palestinians, the significance of the changes can perhaps be best illustrated through statistics.

According to the Central Bureau of Statistics, the daily per capita caloric value consumed in the West Bank increased from 2,344 calories in 1970 to 2,833 in 1982. In Gaza, it rose from 2,372 in 1972 to 2,516 in 1983.

The daily amount of animal protein consumed per capita increased from 19.9 gm. in 1972 to 24.9 gm. in 1983 in the West Bank, and in Gaza from 11.7 gm. to 16.1 gm. over the same period.

(The caloric value of the food consumed in the West Bank is higher per capita than in Jordan and Syria, and lower than in Israel, where it was calculated at 3,069 per day.)

Together with improved medical care, this has seen an increase in life span, from 46 for males and 50 for females in 1967 to 60 and 64 respectively in 1984, according to the latest annual report of the Judea and Samaria Civil Administration.

THE REDUCTION in the amount of livestock raised in the territories has made the price of fresh meat soar.

Arabs, like Israelis from Asia and North Africa, do not like buying frozen meat or poultry, but economic pressures are finally putting the frozen products of Argentina and frozen poultry on their tables. Frozen meat, after all, is subsidized, while the fresh product is not.

"In Zui Baher, two butchers who used to sell fresh meat now only sell from the freezer," says Hisham.

Subsidies have also changed the consumption of a basic food like bread.

"Buying pita for my family would cost me over IS1,000 a day, while two loaves of bread, which is subsidized, cost under IS400," says a resident of Beit Jalla.

Farm eggs, gathered from free-run chickens raised in the villages, have become a sought-after delicacy, as they have all over the West. Most eggs are imported from Israel.

A young man in a village in the Ramallah district, who learnt poultry-raising from Israeli breeders and recently started a small and relatively modern chicken coop under his house, can't meet the demand.

THE MOST dramatic changes, however, have taken place in dairy products.

"In 1982, we used to sell no more than 5,000 crates of dairy produce between Hebron and Ramallah," says Shalom Meir, Tnuva's marketing manager in Jerusalem.

Today, Tnuva employs 10 Arab distributors in the West Bank and together with East Jerusalem, Palestinians account for 35 per cent of the dairy's market. Last month these distributors took almost 30,000 crates of milk alone.

Their taste preferences have also determined demand and even product design.

The Jerusalem Tnuva branch, because of this Arab market, takes 65 per cent of the dairy cooperative's production of buttermilk (Rivyon) and Danuba yogurt. And nearly 40 per cent of the sour cream brought to Jerusalem is distributed across the Green Line.

Tnuva has brought out a special 15-litre pack of milk for Arab housewives who prepare their own labane and salty cheese at home. And butter is sold in 25-kg. packs for making the ghee or clarified butter that is popular in Palestinian and Middle Eastern cooking.

Exposure to Israel has brought not only shifts from traditional or locally produced products to Israeli-produced alternatives, but also definite shifts in taste and a willingness to try new products.

Although Palestinians in the West Bank (and elsewhere for that matter) have long been familiar with processed cheese, which was sometimes supplied by the United Nations Relief and Welfare Agency, there was no market for yellow cheese. Today, Tnuva in Jerusalem are selling 20 tons of their Emek cheese per month in the West Bank and East Jerusalem.

"If we could find some way to distribute our products in Jordan, the milk-surplus problem in Israel would disappear," notes Lior.

OTHER ISRAELI food producers also report a steadily increasing demand for their products. Michael Boraks of Telma notes that his company is selling more and more of its prepared humous in the West Bank and Gaza, with local housewives preferring the convenience of opening a tin to the arduous task of grinding the "real thing" at home.

Boraks stresses regional differences within the territories, particularly between villages and towns.

In Ramallah, Bethlehem and Hebron, for instance, his distributors can sell a wider range of the powdered soups than in the villages, where there is only a demand for the basic chicken and vegetable stock.

"It's a function of their economic well-being, as well as the relative sophistication of those in the towns," he says, recalling a similar

pattern in consumption changes among Israeli Arabs.

One of the major changes he has noticed is the switch from the traditional *ghae* or *sanne* to margarine, which more and more people realize is healthier and even prefer because it is easier to digest.

This new market for Israeli producers is not without its quirks. Arab children like the sweet dairy desserts and packaged instant puddings, but cannot be persuaded to buy the chocolate-flavoured milk which is so popular in Israel.

Like Israeli children, they can munch away large quantities of Bamba and other similar snacks. However, when Osem, the manufacturer of Bamba, put out a pack with an Arabic label, it remained on the shelf. The same preference for the Hebrew label was repeated with the company's crackers and pasta products.

THIS INCREASED demand for Israeli goods has ancillary spin-offs. *Al-Quds*, the largest Arabic daily, now regularly carries colour advertising from Tnuva and Dubek, the cigarette manufacturer. The Tnuva advertisement even carries the picture and endorsement of the Jaffa-born football star Rif'at Turk, who is as much a hero in Gaza and Jericho as he is in Tel Aviv - if not more so.

But lest anyone think that this obvious rise in prosperity will lead to a decrease in political frustration, it is wise to bear in mind the observation of British social historian W.G. Runciman: "The readiest illustration of an advance towards equality leading to an increase in relative deprivation is the common observation that revolutions are apt to occur at times of rising prosperity."

26 August 1985

ISRAEL

RADIO STATION IN SOUTH LEBANON SET UP

Tel Aviv HA'ARETZ in Hebrew 6 May 85 p 11

[Article by Lili Galili: "Broadcasting Directly to the Shi'ites"]

[Text] A new radio station, "Voice of the South," will soon begin broadcasting from south Lebanon to the Shi'ite population. Operated by Israel with the help of local Shi'ites, the "Voice of the South" will join other regional radio stations broadcasting to specific groups, such as the "Voice of the Mountain," of the Druze, "Voice of Lebanon," belonging to the Christians, and "Free Lebanon" of the Phalangist army. Until now, the 250,000 Shi'ites of south Lebanon did not have their own radio station, a situation that many in Israel thought should be amended.

In principle, this large number of radio stations reflects the fragmentation of the Lebanese population; however, it also shows the great need of a people engaged in internal war and strife for communication. This situation has made the Lebanese great media consumers; the media serve not only as a source of information and entertainment, but also as a means of warning against impending danger, such as a shelling expected in retaliation for terrorist activities. The fact that such information can be vital for their life and security has turned the Lebanese into listeners sensitive to the choice of wording and nuances of the media.

The idea to set up an Israeli radio station for the Shi'ites is not new, but it was only recently that senior Israeli political and military figures were convinced by the arguments of the coordinator of activities in Lebanon of the importance of broadcasts as means of Israeli information among the Shi'ite population. In other words, a channel for Israeli propaganda that will try to compete with the Syrian and Iranian propaganda directed at the Shi'ites. In the first stages, the new station will broadcast some 12 hours a day from studios located in the security zone, and will combine Arab and light music with news, commentary, and explanatory material. The new station will be manned mostly by local Shi'ites (under Israeli supervision) who will be in charge of broadcasting and editing the news and commentary material.

The reception range of the "Voice of the South" will in the beginning be very small, but it is hoped that it will increase in the future with the aid of a more powerful transmitter. Israel's purpose is to use the "Voice of the

South" in order to attain several parallel, and sometimes even contradictory, propaganda and tactical objectives. The first objective is to create a more positive and more relaxed atmosphere between Israel and the Shi'ites, within which the emphasis will be put on neighborly relations. This objective will be pursued by constantly and directly addressing the specific problems of the Shi'ite population in its particular, Lebanese dialect. At the same time, the broadcasts will present the IDF as an army with deterrent capabilities, despite the difficulties posed by trying to reconcile the two objectives. The purpose of these two objectives is primarily to curb Shi'ite terrorist actions against us. In more general terms, the broadcasts are aimed not only at expressing Israel's policy, but also at reinforcing the moderates among the Shi'ites, the independent line of the sect, and its autonomy from Syria.

The main target population is undoubtedly the Shi'ites, although the radio station will also address its programs to the Druze, the Christians, and the Palestinians, an unlikely combination. Experts see the operation of the "Voice of the South" as too little done too late. No one thinks they can influence the extremists among the Shi'ites, but it is believed that the broadcasts can have a positive influence on the more moderate, who are seeking reinforcement for their position. There are proven reasons for this belief: Kol Israel has for a long time been broadcasting in Arabic specific programs for the Shi'ite population: commentary discussions, features about the sect, and political information. Local reactions show that the Shi'ites in south Lebanon usually respond positively to the broadcasts themselves and to the sympathetic attitude expressed toward their literature and religion. Moderate circles are in a way "flattered" by the attention given their heritage, especially because of the Sunnis' contempt and mockery. Kol Israel in Arabic has so far followed an extremely careful policy: news broadcasts feature only factual reports on Shi'ite suicide missions, accompanied by quoted reactions of Israeli and Shi'ite leaders. Experts on the subject like Professor Me'ir Ya'agov Kister and Professor Eytan Qolberg have been engaged for commentary and explanatory programs.

The program on the Shi'a, for example, took care to present it as an open religion that calls for peace and coexistence. Relying on and citing Shi'ite writings and the Koran, the programs state, for example, that suicide in itself is contrary to Islam, since "shahid" (martyrdom) is directed only against heretics, which the Jews are not. As proof the radio cites passages from the Koran expressing recognition of the Jewish Torah and Judaism.

On the other hand, the radio also asks: "Why do you commit suicide? Our army is leaving, so what is the purpose? Moreover, you will have to pay the price because you are forcing us to defend ourselves." Another type of broadcast comments on specific incidents: after the suicide of the "bride of the south," a Shi'ite suicide candidate who had been caught was interviewed on the radio. The young man said he was pressured into accepting the mission; his father had been involved in a road accident, and he was threatened that unless he cooperated, his father would spend the rest of his days in jail. The youth also said he had been told that those who go into action against heretics cannot be hurt; at the most the car burns down. The two young people, the "bride of the south," whose last words were aired by Kol

Israel in Arabic, and the Shi'ite youth sounded rather unconvinced, a fact which the program editors took good care to stress. However, by definition Kol Israel in Arabic could only fulfill a limited function, and it certainly did not want to turn into a broadcasting station for the Shi'ites. The director of Kol Israel in Arabic, Edmond [Suhayek], explains: "We broadcast to the Israeli Arabs, the Arabs in the territories, and the Arab world in general. We cannot and certainly do not want to lose our credibility because of propaganda broadcasts to the Shi'ites. A special station is needed for that, which should blend in with the other stations broadcasting in Lebanon and cater to very 'specific' tastes." Aside from the objective difficulty of operating a propaganda tool directed at a hostile population, the complexity of the various sects in Lebanon raises countless sensitive points which require constant care. One Israeli expert dealing with the subject gives a practical example: "The problem is to avoid bringing material from a Shi'ite source which would anger the Sunnis. For example, if we say that the rule of the first three caliphs was not legitimate, that can still today bring all the Sunnis of the world up in arms." At the first meetings held on the content of the programs, the experts advised against too many quotations from the Shi'ia in support of Jews and Judaism, because it can invite even more quotations speaking against them--which make up 99 percent of the relevant writings. The editors of the "Voice of the South" will have to engage in semantic acrobatics and show great sensitivity not only in order to attain their declared objectives, but also to ensure that they do not offend the other sects.

[Box on page 11]

The Shi'ites Will Be Angry, the Others Will Laugh: Interview With Dr Yitzhaq Bailey, Specialist for Shi'ite Affairs

[Question] Is it necessary to set up a radio station in order to improve relations with the Shi'ites?

[Answer] It is a good idea to do so, and it is certainly necessary. One and a half years ago I already suggested to Uri Lubrani to broadcast to the Shi'ites in order to open a dialogue with them and so as not to abandon the area to Israel's enemies. It is important that they should hear the "what" and "why" of our motivations, particularly since the intelligent among the Shi'ites are interested in discussing the subject and since even among themselves they have different views and positions that need reinforcement.

[Question] In view of the hostility and hatred what chance does an Israeli radio station have to become a genuine source for its forced listeners?

[Answer] Precisely now that we are leaving Lebanon there is not much risk that we will adopt policies too harmful to them, and that increases our credibility in their eyes. Now that their problems will come from somewhere else they can turn to this radio station for a balanced view. Moreover, the very fact that someone talks to them and is interested in their friendship is in itself important.

[Question] How is it possible at all to deal with the complexity of so many different populations?

[Answer] There is no doubt that this requires constant supervision and alertness. If the radio station is managed the way our policy has been managed so far it will undoubtedly turn into a negative factor of rebellion. If we allow this tool to deteriorate without supervision the Shi'ites will laugh and the others will be angry, and everyone will say that it is a means of splitting Lebanon up. It is also important not to stir them up against the other Lebanese, because after all, they view Lebanon as a defense for the Shi'ia.

12782

CSO: 4423/59

ISRAEL

BRIEFS

AGUDA THREATENS TO QUIT--Agadat Yisrael Knesset Member Menahem Porush says his two-man faction will quit the national unity coalition if the Knesset passes the private members bill raising the qualifying threshold in elections to 2-1/2 per cent from its present 1 percent. The bill, which was tabled earlier this week, is sponsored by Michael Reiser (Likud), chairman of the House Committee. Since a threshold of 2-1/2 per cent means that no list winning less than three seats would enter the next Knesset, Agudat Yisrael would be wiped off the political map if it did not regain some of the electoral losses it sustained last summer. [Asher Wallfish] [Text] [Jerusalem THE JERUSALEM POST in English 20 Jun 85 p 3]

CSO: 4400/218

JORDAN

BRIEFS

FOREIGN MINISTRY DIRECTOR APPOINTED—Taysir Tuqan has been appointed to the post of Foreign Ministry director general. [Text] [Amman AL-DUSTUR in Arabic 11 Jul 85 p 1 JN]

TULKARM DEPUTY DIES—Amman—'Akif al-Fayiz, speaker of the House of Representatives, and the House members mourn the death of the late Sharif al-Qubbaj, representatives for the Tulkarm and Qalqilyah area, who died in Tulkarm this morning at the age of 82 years. [Excerpt] [Amman Domestic Service in Arabic 0900 GMT 25 Jul 85 JN]

CSO: 4400/212

OMAN

HOUSING SECTOR SURVEY

Dubayy KHALEEL TIMES in English 1 Aug 85 p 2

[Article by P. S. Ramanathan]

[Text]

MUSCAT—Anyone passing through Ruwi High Street in the capital these days would have been struck by the rush around the Oman Housing Bank building. There is a constant stream of visitors and often there is scarcely any parking room available in the vicinity of the bank.

All this activity at the Housing Bank follows announcements in the local media that residential complexes are to be built shortly for citizens in different parts of the Sultanate for which loans will be extended on reasonable terms by the bank.

Residential flats and bungalows, with modern amenities and easy payment facilities, are thus on offer for the first time in Oman, lending a new dimension to the construction sector.

Hitherto, the bank used to advance funds to citizens against architect-approved plans and estimates for building individual houses. Though these helped many wage-earners, there is a sizeable section of the population which thought the filling in of forms and building houses too much of a bother. Now they can just buy a flat or a bungalow, in one of the new housing complexes to be built by the bank.

Thousands have turned up to take advantage of the offer. "The response has been unprecedented, and of course encouraging," says a bank official.

The complexes being built will be decidedly different from those marking the outskirts of cities in the Asian

subcontinent. Oman has learnt from the experience of neighbouring countries, as also from the momentary imbalances that set in with the sudden rush for development of the seventies. Emphasis will be on environmental upkeep and aesthetic appearance based on Islamic architecture.

Bank officials undertook visits to various countries to study patterns of housing development. It looks as if town development in Singapore has had significant impact on them and its positive aspects are likely to be incorporated in OHB's plans.

OHB has been supporting the cause of wage-earners, specially those in the low and middle-income brackets, with monthly incomes of up to RO200 and RO400 respectively. During the bank's eight-year functioning, 5,426 of a total number of 8299 loans, worth RO54.33 million, have been granted to these two classes.

The social commitment of the bank is also reflected in the fact that the maximum subsidy is being reserved for low-income groups.

And the construction of residential flats and bungalows seems to be the first step in a diversification strategy launched by OHB.

At various stages, indications have been available to the effect that the bank will initiate other services related to housing, including support services and maintenance facilities.

Such multi-pronged diversification augurs well for the country, particularly since different ministries own their buildings both in the cap-

ital area and the districts, and services and maintenance can add up to a large sum annually.

OHB's financial management is meticulous and efficient, so much so that realisation of monthly instalments has been regular, despite the vast geographical spread of the loans disbursed.

The percentage of net profit earned to paid-up capital in 1984 was 15.99 as compared to 12.15 in the previous year, but the most heartening development is that, despite easy availability of further funds for expansion, the bank has postponed the drawdown of the multicurrency loan to the beginning of next year.

At the end of 1984, OHB's total assets were RO72.39 million (RO71.88 million in 1983), and liabilities and stockholders' equity RO43.87 million (RO46.56 million).

The prudent management of finances by the bank resulted in massive response to an international loan sought by it for expansion early this year.

Talking of the construction scene in general, the year ahead looks like one of immense promise for the government.

The current boom, specially in the capital, involving the top three grades of contractors, would draw to a close by the end of September, in preparation for the AGCC summit and National Day celebrations in November, and consultants and contractors are expecting a comparative lull in activity till the end of next year. By that time, projects for the next five-year plan are expected to materialise. Already, indications are available that numerous contractors are bidding at levels unbelievable two years ago for projects costing in the vicinity of RO1 million and less.

CSO: 4400/222

UNITED ARAB EMIRATES

COAST GUARD MODERNIZATION

Dubayy KHALEEJ TIMES in English 4 Aug 85 p 3

[Text]

A MAJOR modernisation programme for the Coast Guards and Border Patrols, approved by the cabinet last month, is now being gradually put into effect.

The cabinet approved Dh34.3 million for the plan, under which the Coast Guards will have new electronic surveillance equipment, fast patrol boats, 12 generators for operating checkpoint radars, special transmission equipment, 15 special binoculars for night vigil and will recruit additional staff.

These details were given by Major Seif Al Shaafar, Director-General of Coast Guards and Border patrols, in an interview published in the latest issue of 'Al Shurti', the official magazine of the Interior Ministry.

He stressed that the plan will be supported by a special force of nationals, who would be trained in the use of such modern equipment as would help the country to keep abreast of the latest developments and technology in the field of naval patrol.

"The plan includes construction of buildings for the Coast Guard and maintenance facilities for the boats and equipment," Major Shaafar was quoted as saying.

He observed that the standard of living in the UAE, and the Gulf states in general, had made this region attractive to people in some Asian countries. Many of these people, when unable to secure legal means of entry into the region, adopt illegal means, posing a big problem for the Coast Guards, he stated.

"Illegal infiltration into the region is also a seasonal trend, which drops shar-

ply during the long summer months because of unfavourable conditions of heat and winds at sea," he told the magazine.

But he pointed out that illegal immigration is not a problem unique to the UAE or the Gulf states alone, but even such countries as the United States and Western Europe are experiencing it in varying degrees.

"Whatever we do, we will not be able to stop illegal infiltration into the country," Major Shaafar admitted. "It is like crime, which cannot be eliminated, however harsh the punishment. We can only do our level best to reduce illegal infiltration into the country."

The major then made several suggestions in that direction. First, he called for unification of the labour and immigration laws of all the seven emirates, and a more strict vigil at the country's ports during the movement of ships, boats and all other types of big and small craft.

Secondly, he called for inspection of ships at sea before being allowed into the ports. This can be done through cooperation between the local police and the customs authorities in individual emirates.

Thirdly, he called for greater cooperation between the nationals, particularly fishermen, and the Coast Guards authorities in apprehending illegal entrants.

"The authorities are at present able to round up to 80 per cent of the illegal entrants, which is an acceptable and logical figure. We hope to increase it through better equipment, methods and personnel," he added.

UNITED ARAB EMIRATES

UAE TRADE SURPLUS

Dubayy KHALEEJ TIMES in English 2 Aug 85 p 11

[Text]

THE UAE's trade surplus rose by Dh4.9 billion in 1984 over the previous year as exports went up and there was a sharp fall in imports.

The balance of trade went up from Dh28.3 billion in 1983 to Dh33.2 billion in 1984. The value of exports rose from Dh59.5 billion in 1983 to Dh60.1 billion last year, and imports fell from Dh31 billion to Dh25.8 billion.

The figures have been provided by the Ministry of Planning in a major review of the economy presented to the Cabinet. The report covers the 1975-85 period, and the year 1984 has been covered in detail.

The report also suggested how the situation could be improved by government action in specific and general areas.

The favourable trade figures were due to both international and local reasons, the report said. While on the one hand the world economy improved the country saw the start of developing a regional approach to trade.

Various government initiatives such as enacting laws covering trade and economy, greater organisation in administration and the creation of new government organisations, had resulted in economic improvements.

The effective role of the public budget had its salutary effects on the economy as had payments to the private sector. "The period of 1980 to 1985 saw careful development in a wide variety of fields," it said.

The report noted an increase in the local production of goods which created both greater local income and developed the non-oil economy of the country.

The report picked out agriculture, industry, and water and electricity as the main areas of non-oil expansion, while noting that the expansion in the oil sector was a significant factor in the

country's economic success.

The strength of the dirham against many foreign currencies also helped to boost the trade surplus. The strength of the dollar pushed the value of the dirham up, making imports from Europe and Japan cheaper than they otherwise would have been. At the same time, both government and private sector consumption also decreased.

The report suggested conservation of oil reserves, greater federal-emirate cooperation, and greater attention to regional economic development in the future.

The steps suggested are:

- Conservation of the country's gas and oil reserves to extend their life. This is a vital investment for the future, and an organised exploration programme covering all the emirates should be instituted.

- The use of government funds to keep the oil sector active and to link government's expenses in that sector to oil revenue.

- Support for the Central Bank.

- Support for the private sector to increase its income and investment.

- Implementation of economic and social laws.

- Continuation of efforts to develop national goods.

- Giving greater importance to regional development.

- More steps to coordinate the activities of federal and emirate governments.

- Work to develop the administration of the states.

- An outline of the aims of the state's development, and how they can be achieved in (a) raising the standard of living, (b) gradual decrease in credit given to crude oil buyers from the UAE and (c) development of new sources revenue.

UNITED ARAB EMIRATES

DUBAYY TRADE SUMMARY

Dubayy KHALEEJ TIMES in English 5 Aug 85 p 11

[Article by K. P. Nayar]

[Text]

ALTHOUGH there was a "slight reduction" in trading activity in Dubai last year, it was not serious enough to damage the economy, a report by the Dubai Government said yesterday.

In an introduction to the statistical report, made available to Khaleej Times, Mr W.R. Duff, financial expert in the emirate government's Central Accounts Section, said: "We may regret the lack of increased trade activity in the Gulf area generally, but can still feel satisfied that in the circumstances Dubai has done well."

The report drew attention to a 12 per cent drop in Dubai's imports last year compared to 1983, but attributed the decline partly to the appreciation of the dirham which made imports cheaper.

A reduction in the import of consumer goods and heavy machinery was also responsible for the decline, the report added. Items classified as 'machinery and transport equipment' registered a 22 per cent decline in imports into the emirate last year.

Import of 'manufactured goods' fell by 15 per cent while items collectively classified as 'miscellaneous manufactured articles' went down by 13 per cent.

Goods particularly affected by the fall were textiles, silver bullion (exclusively for re-export), metal manufactures, power generation machinery, equipment for electricity distribution and machinery for excavation and drilling.

Also falling into this category were cars, home appliances, electronic goods, garments, equipment for photography, watches and gold jewellery.

On the other hand, import of food-stuff, specially dairy products, cereals, vegetables and tea went up. Food items, whose imports showed an increase were mainly commodities meant for re-export, the report noted.

Last year, there was an increase in "bulky" imports such as crude minerals, cement and clinker which contributed to a rise in total imports.

Non-oil exports rose impressively in 1984 by 26 per cent partly on account of the movement of locally fabricated metal structures such as rigs to Saudi Arabia and Egypt.

Export of non-alcoholic beverages and aluminium also went up even as there was demand for large quantities of gravel and stone from Bahrain.

On the re-exports front, a key factor in the sharp decline was the slump in the precious metals trade. While Dh.1.4 billion worth of silver was re-exported in 1983 from Dubai to UK, West Germany and Switzerland, the comparative figure for last year dramatically dropped to a mere Dh24 million.

With the exception of foodstuff, lower levels of re-exports affected almost all other commodities. Foodstuff re-exports, particularly of rice, fruit, vegetables and sugar went up last year.

The growing number of expatriates returning home for good had the effect of pushing up re-exports under the head "commodities and transactions not classified elsewhere". Re-exports under this category went up by as much as Dh100 million last year, mainly accounted for by the shipment of personal effects and household goods.

Re-export of machinery and trans-

port equipment, on the other hand, went up mainly on account of machinery and rigs being shipped back after completion of contracts. Re-exports under this head went up by as much as Dh115 million last year.

New destinations

Among the brighter sides of the trade scene highlighted in the report were an increase in movement of goods through Dubai's free trade zone and duty free storage area and the establishment of new destinations.

"Volume of through shipment cargo has gone up and the value of goods declared under the transit procedure has risen by over 72 per cent with Afghanistan, Saudi Arabia and Iran being major destinations," the report added.

Mr Duff, in his introduction, referred to difficulties confronting Dubai's banking industry, but pointed out that "liquidity problems of various banks had an adverse, but not fatal effect.

"Although there was no major inflow of governmental funds into the market, infrastructural expenditure continued at a high level and government income was more than adequate to cover all requirements."

He struck an optimistic note with the hope that new facilities for "offshore" trading and manufacturing offered at Jebel Ali port would "unquestionably" attract attention.

"Many observers of the spectrum of foreign company activity have noted a shift from manufacturing and contracting towards a service and professional orientation, arising clearly from a widening recognition of the attraction of the business environment in Dubai?"

UNITED ARAB EMIRATES

NEED FOR LONG-TERM ECONOMIC PLANNING

Dubayy KHALEEJ TIMES in English 2 Aug 85 p 6

[Editorial]

[Text]

THE UAE Planning Ministry's report which was reviewed by the Cabinet the other day, and excerpts from which were published in some newspapers yesterday, provides further evidence of the basic soundness of the country's economy. The growth rates may have fallen in the eighties, but they are still far above the levels achieved in some of the developed and many of the developing countries. Private forecasts have said that the economy would grow by about eight per cent this year. The UAE still enjoys the highest per-capita income, and its current account surplus went up by 17.3 per cent to Dh33.2 billion last year, thanks to a reduction in imports by Dh1.2 billion over the year. More importantly, its exports from the non-oil sector are showing remarkable growth so much so that the oil component in the country's GDP is now roughly 50 per cent. The country has a budget deficit which is relatively small in terms of its GDP and with the individual emirates' effort to finance their development partly, the pressures on the federal budget could become less.

The future looks bright for the country which has oil reserves for the next 80 years at the current rate of extraction. The population growth came down from 13.2 per cent in the second half of the seventies to 4.2 per cent last year. The country has a good domestic liquidity position, and its banking sector is now more disciplined. It is debt-free and its inflation level is in single digit, supported by a stable currency. Further, it has a sizable investment income.

The country has realised that there are imbalances in the economy and the efforts to diversify away from oil are in recognition of that realisation. The Planning Ministry's report has called for reconsideration of national economic priorities with emphasis on the development of light industries. At present, there is heavy reliance on the services sector which has lapped up 44 per cent of the total expenditure, and 51.8 per cent of the actual expenditure. In comparison the share of light industries in government expenditure was only 1.7 per cent.

The government rightly realises that the stress has to be on the private sector and the recent enactment of the company law and other important pieces of legislation is designed to lead the country to a new corporate culture complete with a stock market to at least partly meet its funding requirements.

Besides, efforts are also being made to introduce the concept

of a free zone for export manufacturing. It may be recalled that the new industrial economies of the Far East draw their strength from free zones. A recent Gulf Organisation for Industrial Consulting study had identified a number of industries for the UAE, which include solvents, salts, liquid chemicals, metal pipes, lamps and wires and high voltage cables and batteries. The study noted that the increased production of manufactured items will permit the country to use them as the basis for a heavy industries sector or other industries, providing substantial benefits for import substitution. Meanwhile, increased attention has to be given to the management aspect so that more efficiency can be achieved on all fronts.

A point to note is that we tend to compare the present times with the performance of the economy during the last five years of the seventies when the growth rate was an average of 23 per cent. Those were the boom days when a country blessed with an increasing income was in a hurry to catch up with the developed world. Thus, the emphasis was on infrastructure development—and the rapid expansion was achieved, in hindsight, at a price which the nation is still paying. Unfortunately, when oil, which accounted for up to 80 per cent of gross domestic product, was caught in a sudden demand slump, it was also the time the country was about to embark on diversification. The Gulf war which began around this time further complicated matters for the trading emirates of the country. But the setback was more to the advantage of the country because it could get to the bottom line of requirements and it could bring investment more in alignment with its requirements. Perhaps then, the real message of the Planning Commission report is that the country's economy is now stabilising at a realistic level which augurs well for the future. What is required is, as the report underlines, to undertake long-term planning and pay more attention to the development of national human resources.

CSO: 4400/222

UNITED ARAB EMIRATES

ELECTRICITY USE AT PEAK

Dubayy KHALEEJ TIMES in English 25 Jul 85 p 3

[Text]

THE current electricity demand in Abu Dhabi and Al Ain is running at around 1,340 megawatts (MW), and this month is the highest month for power consumption in the year.

The peak consumption of electricity comes in the heat of the summer because the largest users of power are the city's air-conditioners which both cool the air and condense out most of the humidity. During the cooler winter months the power stations need only produce between 25 to 30 per cent of the peak requirement.

The current peak of 1,340 MW is more than double the 1980 peak of 613.7 MW, and way up on the very small demand of ten years ago when the entire demand of Abu Dhabi at peak times was 8 MW.

Current projects to expand the power supply are expected to be able to cope with demand up to the year 2000, and the 5-year projection of power consumption shows a 1990 peak demand of about 2,120 MW, which is just under double that of today.

The Umm Al Nar power station will be able to provide a total of 1,456 MW, which is the combined installed total generating capacity of both the old and new Umm Al Nar plants.

The long-term growth in demand will be met by the massive Tawilah power and desalination complex about 50 kilometres from Abu Dhabi on the coast to the north.

The first contract was awarded in this project in 1983, when France's Societe

International de Dessalement (Sidem) won a Dh585 million contract for the supply and installation of three desalination units. During the past two years the remaining six contracts have all been awarded during a long process of tendering and retendering.

The final contract to be awarded will be the one for the supply of gas turbines, and water and electricity department gave a letter of intent to the US company General Electric last week.

This plan will give the Tawilah complex a capacity of 200 MW, and is the first phase of what originally was a plan for a massive power station of 3,000 MW.

The Tawilah station is expected to handle all excess demand for both power and desalinated water from Al Ain and Abu Dhabi. To this end the power grids of Abu Dhabi and Al Ain were linked last year by a 220, KV double circuit line between Umm Al Nar and Al Ain power stations.

This means that the expanded Umm Al Nar power station is able to provide a back-up to the Al Ain power station, and that the Tawilah power station will be linked up to both Abu Dhabi and Al Ain when it comes on line.

What is not known is whether the Tawilah station will be expanded beyond its current planned capacity of 200 MW, or whether it will remain at its planned size.

Any plans to expand it beyond 200 MW will depend on the long-term demand for power and fresh water reaching into the next century.

UNITED ARAB EMIRATES

UAE LEADING OIL SUPPLIER TO JAPAN

Dubayy KHALEEJ TIMES in English 29 Jul 85 p 11

[Article by Ahmed Hassan]

[Text]

THE UAE has now become the largest exporter of crude oil to Japan, replacing Saudi Arabia. According to the Ministry of Petroleum and Mineral Resources, the UAE is supplying Japan with 679,000 barrels per day.

A recent survey showed that the UAE exports to Japan accounted for 19.9 per cent of its imports.

According to the ministry, Japanese imports have fallen considerably this year. In April, its imports were only 3.4 million bpd.

The Japanese imports from Saudi Arabia have fallen by 39 per cent this year. Though the UAE has become the largest supplier of crude to Japan, the volume of exports has been substantially lower.

In certain months, the ministry notes, the volume was one-fifth of the original. The UAE has long-term agreements with Japan for supplying oil and natural gas.

The Minister of Petroleum and Mineral Resources, Dr Mana Saeed Al Otaiba has clarified that the Opec production quota for the UAE is one million barrels per day. Out of this, Dr Otaiba said, the share of Abu Dhabi is 700,000 barrels and that of Dubai 300,000 barrels.

CSO: 4400/219

AFGHANISTAN

SOVIET BOMBING KILLS 131 OFFICERS

Tehran KAYHAN INTERNATIONAL in English 25 Jul 85 p 1

[Text]

ISLAMABAD, July 22 (Dispatches) — Afghan freedom fighters said Monday Soviet planes bombing their strongholds in the strategic Panjsher Valley killed 131 Afghan army officers held prisoner there.

Mujahideen commander Ahmad Shah Massoud, who is based in the valley, described the Mujahideen offensive and the bombing in a letter sent July 8 to Professor Burhanuddin Rabbani, chief of the Jamiat-e-Islami resistance group based in Pakistan.

The Mujahideen are fighting to topple the government of Afghan President Babrak Karmal, who was installed in a Soviet-backed coup at the end of 1979. Moscow has deployed tens of thousands of Soviet troops to support Karmal's government against the Muslim freedom fighters.

According to Massoud, Afghan fighters attacked government convoys on July 2 and 3 killed eight Afghan soldiers in the Panjsher Valley about 90 miles (145 km) from the capital of Kabul. The valley, a key

supply route for Kabul, is largely under Mujahideen control.

On July 3, eight Soviet jets and 24 helicopters bombed and strafed Shabba, a village in the Panjsher Valley where the prisoners were being held, said the letter.

"Panjsher Valley had not experienced such gruesome bombing and long range artillery fire during the last four years of fighting in the valley," wrote commander Massoud.

The Afghan officers killed in the Soviet bombing had been seized last June by the Mujahideen at Peshghor, about 54 miles (55 km) from the mouth of Panjsher Valley, the letter said.

The officers' deaths ended negotiations between the Soviets and the Mujahideen group in Panjsher.

Meanwhile, the Mujahideen destroyed six tanks and 20 trucks in another offensive on Malaspa Village, 2 km from Bazarak, the letter said, and on July 7, hundreds of Soviet helicopters dropped commandos in the 62-mile long Panjsher Valley.

AFGHANISTAN

SOVIETS BOMB PANJSHER VALLEY

Tehran KAYHAN INTERNATIONAL in English 23 Jul 85 p 1

[Text]

NEW DELHI, July 24 (Dispatches) — Soviet aircraft have bombed the Panjsher Valley in northern Afghanistan and dropped commandos behind Mujahideen positions to counter Islamic Fighter offensive, western diplomats said Wednesday.

"The Soviets have begun to bombard the upper portion of Panjsher Valley," said one western diplomat, who spoke on condition she not be identified.

The diplomat gave no dates for the attacks. She said Soviet fighter planes were used in the air attacks.

"Soviet helicopters air-dropped commandos near Khenj in northern Afghanistan to attack the Mujahideen from the rear," another western diplomat said.

The Soviet attacks were apparently meant to counter an offensive by the forces of Mujahideen leader Ahmad Shah Massoud. Massoud's forces have used the Panjsher to stage attacks on Soviet supply convoys along the road, which is the main route linking the Afghan capital of Kabul with the Soviet Union. Muslim rebels are fighting to oust the communist government of president Babrak Karmal, who is backed by 115,000 Soviet troops. Karmal was installed in a Moscow-backed coup in late 1979.

In early July, the Mujahideen overran a Soviet and Afghan government base and attacked a number of outposts in the Panjsher Valley.

"The fighting still continues in the valley," one diplomat said.

Soviet and government forces have occupied lower portions of the valley since early last year, but the Mujahideen still operate from the northern end of the Panjsher.

'Khak-Sefid'

Governorate Occupied

Meanwhile, the Mujahideen managed to occupy the Khak-Sefid district governor's last week, killing a number of Afghan and Soviet forces and a considerable amount of light and heavy weapons were also seized, it was reported by Mujahideen sources on Tuesday.

The same sources added the Mujahideen attacked eleven military bases of the joint forces in Herat Province recently destroying a Soviet command vehicle, killing its crew.

CSO: 4600/577

AFGHANISTAN

NEW EDUCATION SYSTEM BEING IMPLEMENTED WITH SUCCESS

Kabul HEYWAD in Dari 16 Jun 85 p 1

[Article by Soheyla Akhgar]

[Text] With the implementation of the new educational reforms and the supervision of the institutions over schools, effective and significant work has taken place to strengthen the material basis of the schools and improve the educational and ideological work of the teachers. The increase in the effectiveness of the accomplishments can be sensed most in 1362 [21 March 1983-20 March 1984] and 1363 [21 March 1984-20 March 1985].

In order to strengthen the educational work among the students and perfect methodology, seminars with the directors of the schools and meetings and consultation sessions with the teachers of the elementary and high schools of the city were held. Volunteer teachers were introduced to schools from among the members of the party to teach social sciences. With the participation of the party, the government and the armed forces, 1,052 discussion sessions with teachers were organized. In these sessions, the grounds for asking thousands of questions were provided and the necessary answers were offered.

In schools, 23 Afghan-Soviet friendship centers were created, most of whose work for the propagation of brotherly Afghan-Soviet friendship has been improved.

In order for the teachers to make better use of their leisure time, 214 artistic and athletic shows, 170 Indian and documentary films, as well as cultural centers, winter training courses, festivals and youth picnics for young people, and teachers' clubs have been organized. In order to strengthen the spirit of love of work and positive respect for working human beings, the students and people from the military establishments and units have engaged in voluntary work 1,167 times. During the summer and winter breaks, in party brigades for emergency work, teachers were chosen to be sent to construction and industrial institutions in the city or to the provinces of the country.

Meetings were organized between the pioneering workers and engineers of production and industrial institutions and the teachers of most of the schools of the city.

In order to promote the patriotic and military training of the students, the supervision of the units and divisions of the armed forces over the city schools was provided. In this way, thus far, dozens of meetings between the brave officers and soldiers and the teachers have taken place. The teachers of many of the city schools have visited the units and divisions to see the military training and drills and the living conditions of the soldiers and have become familiar with their noble duties and bravery.

During the past two years, on the whole, significant improvement and change has taken place in the education situation of the city of Kabul, compared to the past. The new educational system is being implemented successfully. Educational order and discipline have been promoted and the situation with regard to the implementation of educational programs has improved. The level of success, the grade point average and the attendance of students have increased. During the past 2 years, 19 new schools have begun their activities in the city and the Ministry of Education has completed and put into operation 19 schools at a total cost of 193,519,000 afghanis. Two schools have become operational through the process of supervision. Through the supervisory institutions, a total of 74,900,000 afghanis in aid have been given for the material and technological improvement of the schools.

10,000
CSO: 4665/107

AFGHANISTAN

PROJECTS ON WATER DISTRIBUTION, EXPLORATION UNDERWAY

Kabul HEYWAD in Dari 15 Jun 85 p 1

[Text] The implementation of land and water reforms inflicted a severe blow on the feudal system. The reasonable restrictions on land ownership and the fair distribution of water have had one goal, which is: In agriculture, the working conditions must be in accordance with social justice and the directives of the sacred religion of Islam.

A source related to the Ministry of Irrigation and Water Resources made the above statements and added:

In order to help the users of water and aid in the construction, improvement and repair of irrigation facilities and systems, the need was felt to establish new offices, therefore, the Ministry of Irrigation and Water Resources was established and developed. At present, in 29 provinces in 1 subprovince and 17 districts, irrigation offices are active, which overall include 1,000 personnel. Also, at the present, there are 166 units of transportation and construction equipment ready to provide any sort of help to farmers. It should be mentioned that in the near future, 127 transport and construction vehicles will be transferred to the irrigation offices of the provinces for the repair and cleaning of canals, streams and dams.

A total of 293 vehicles and sets of equipment have been given to the neighboring and friendly brother country of the Soviet Union, which will play a valuable role in agricultural production, distribution and fair management of water.

The source added:

In order to prevent the waste of water and water resources and improve the irrigation projects, offices for the revitalization of the irrigation systems have been established in the central, northern and southern zones. These offices have been made responsible, in addition to other duties, to reconstruct the irrigation systems that have been destroyed by the

counterrevolutionary elements. For example, in Nimruz, 8 water pumps were installed to provide water for about 50,000 hectares of land some time ago.

In Nangarhar, the work on the construction of the Kamah canal dams to provide water for 50,000 hectares of land continues by the above-mentioned office.

It must be said that the [programs] for the implementation of fair distribution and procurement of water to provide water for 50,000 [hectares of land], in addition to the usual projects in the exploratory programs of 1364 [21 March 1985-20 March 1986], include 29 exploratory projects.

10,000
CSO: 4665/107

AFGHANISTAN

FOURTEEN FARM COUNCILS CREATED IN BAGHLAN

Kabul ANIS in Dari 6 Jun 85 pp 1-2

[Text] A source at the Baghlan Provincial Council of the National Fatherland Front [NFF] shed light on the activities of the council in this way: The Baghlan Provincial Council of the NFF, during the fourth quarter of last year and the first two quarters of this year, has introduced its representative to the land and water reform provincial councils, and three representatives to the land and water reform district councils. In their group and private meeting with farmers and individuals with influence, they were able to create 14 farmers councils throughout the province.

Concerning propaganda activities and the results attained from them, the source said: During the first 2 months of this year and the last month of last year, the NFF provincial council organized 13 meetings, 16 sessions, 12 official meetings, 40 group meetings and 110 private meetings. They initiated extensive propaganda among the toiling citizens of Baghlan Province concerning the goals of the party and DRA government, the NFF, the goals of land and water reform, the exposure of the black faces of the counterrevolution, the government's economic plans and the popular goals of the NFF.

As a result of this propaganda by NFF councils' employees, hundreds of duped persons lay down their arms and took an oath to defend the ideals of the revolutionary party and government until their last drop of blood.

The source added: During the last quarter of last year and the first 2 months of the current year, the Baghlan Provincial NFF Council has in accordance with its plans initiated 17 instances of voluntary work with the participation of NFF members and farmers and residents of the region. During these voluntary works, cleaning of alleys, drains and streets, repair and painting of mosques, and cleaning of irrigation canals took place to the benefit of the region's residents and farmers, and their difficulty from the standpoint of supplying water for the spring planting was removed.

The source added: During the same period, the Baghlan Provincial NFF Council created 12 commissions to resolve family disputes. These commissions were able to settle 9 family disputes. Furthermore, the Baghlan Provincial NFF Council created a group of mediators to help the region's residents and farmers when needed.

Thus 120 residents and 11 NFF members were introduced to the revolution defenders group.

The source said: During the first 2 months of the current year the Baghlan Provincial NFF Council introduced 8 job applicants to Baghlan Province factories, and individually gave positive answers to 126 petitions, complaints and requests by the people, and individually referred them to proper authorities for resolution.

In addition, one of the residents' requests was to extend a drinking water pipe another 15,000 meters for more than 1,500 families, which was carried out by the NFF provincial council.

The source added: During the first 2 months of the current year, as a result of the organization by the Baghlan Provincial NFF Council, 47 indigent families and surviving relatives of revolutionary martyrs received material assistance.

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CSO: 4665/105

AFGHANISTAN

LAND REFORM SAID STRENGTHENING FARMERS, WORKERS RELATIONSHIP

Kabul ANIS in Dari 6 Jun 85 p 2

[Text] In an interview of Babrak Karmal, secretary general of the PDPA Central Committee and president of the DRA Revolutionary Council, by a Portuguese journalist that was published some time ago, the subject was raised that in the new and evolutionary stage of the revolution, the process of completely abolishing feudal and pre-feudal relationships through the persistent implementation of democratic and just land and water reforms to the benefit of the majority of toiling farmers as a major component of the national and democratic revolution and one of the most fundamental and pressing revolutionary duties of the PDPA has achieved new and qualitatively different dimensions. It was noted that this action is taking firm steps simultaneously with the implementation of land and water reforms in order to strengthen the cooperative movement, improve the supply of agricultural services, and ensure the union of all the national and democratic forces, particularly the union of the farmers with the workers. It was explicitly stressed that "the union of farmers with the worker class guarantees the protection of the great achievements of our revolution." The truth and righteousness of this thesis stated by Babrak Karmal that the union of farmers with the worker class is the guarantor of the revolution's victory and the consolidation of its great achievements has been proven more than once in the experience of life and struggle of the masses. The experience of struggles, uprisings and defeats of the farmers throughout the epoch remembered as the middle ages has shown the truth of this. In this long period which comprised more than 1,000 years, all the bravery, sacrifice, and heroism of the farmers in Europe, China and Khorasan was unable to lead to the liberation of the farmers from the regime of servitude. The bloody defeat of the Taiping movement in China in the 19th century, the Jacquerie uprising in France in the 14th century and that of Watt Taylor in England in the 14th century all prove that for liberation from oppression the farmers needed a more organized unity formed out of the proletariat body in order to guide the sailboat of their liberation towards the shore of victory. In the last mentioned uprising, after the mayor of London treacherously murdered Watt Taylor during the course of negotiations, bands of armed knights went about pursuing the farmers and brutally murdering them. The royal judges started a terrifying revenge in all the areas in which farmers had uprisen. Although gallows were set up all over the country, in London within the market enclosure they decapitated the uprisers on wooden blocks.

The farmers movements in Khorasan, meaning Afghanistan, in the Middle Ages, such as the Sarbedaran against the Moghuls in the 14th century and the Rushanian against Baber in the 16th century, were suppressed for the above reason, and were drowned in the blood of their own devoted and brave strugglers.

When the proletariat, meaning the industrial worker class, came into existence for the first time in history a class was born which was deprived of every means of production and which battles irreconcilably and revolutionarily until the end against every sort of injustice, plunder of others' wages, exploitation and inequality. Due to the fact that in the struggle it has nothing to lose but its chains, it is not interested in preserving any kind of private ownership of the means of production. In its struggle for liberation the proletariat is simultaneously interested in the liberation of farmers from the superstition of the Middle Ages, even more interested in this than its own liberation.

The experience of struggle, particularly in the 19th century, taught the proletariat that their victory in the struggle is linked to the degree of gaining support of the other toilers, particularly the farmers. On 18 March 1871 the first worker revolution in the world overthrew the bourgeoisie for the first time in history and 10 days later the first worker government called the Paris Commune held a plenum. After 72 days in all it was defeated due to the lack of unity between the worker and farmer class.

The experience of struggle has taught the worker class and the group of its scouts in the new-style proletariat parties not only the undeniable necessity of the unity of the worker class with the farmers, but specific paths to attain it. Scientific realism--this powerful weapon of the toilers in the struggle for liberation--teaches that this unity can only be provided based on the reciprocal understanding of each others' vital interests. In other words, the proletariat, in order to attain hegemony and obtain the active support of all the toilers, above all the farmers, must continuously keep in mind their vital interests in the slogans of its struggle. Thus the action plan of the PDPA, this plan for the liberation of the masses and the prosperity of the nation, and all of the party's other planning documents, which are founded on the bedrock of scientific realism of the worker class, emphatically make note of ensuring the union of the maximum number of forces in the struggle against the class enemies and in the first place, ensuring the union of the worker class with the farmers.

The PDPA has not allowed even a moment's neglect of the farmers' interests and their righteous demands. Thus in the implementation of land and water reforms, constant attention has been given to the organization of farmers in village farmers councils and cooperative organizations, extending financial, material, and technical assistance to the farmers and attracting them into activating the process of revolutionary transformations. Thus during the years of the revolution the farmers have achieved great gains, and have become persons with equal rights and active participants in all social and cultural activities. Among the proofs of this truth is that through the village farmers councils they are participating in the biggest revolutionary

transformation in the country's villages, namely the implementation of land and water reforms. Thus it is no accident that in the statement by Babrak Karmal, secretary general of the PDPA Central Committee and president of the DRA Revolutionary Council, in the splendid session celebrating the 20th anniversary of the party's founding, he noted that the historic service of the PDPA is that for the first time in Afghanistan's history it has announced democratic land reforms.

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CSO: 4665/105

AFGHANISTAN

BRIEFS

GEODESY, CARTOGRAPHY ASSISTANCE--A protocol on economic, scientific and technical cooperation between the General Departments of Geodesy and Cartography of the DRA and the Soviet Union was signed today in Kabul. The protocol was signed by Bahawol Darwesh, head of the General Department of Geodesy and Cartography of the DRA Council of Ministers, and (Yashno Viktor Romanovich), deputy head of the Main Department of Geodesy and Cartography of the Soviet Union. A BAKHTAR correspondent reports that according to this protocol during 1986-1987 the Soviet Union will cooperate and give assistance to the DRA Geodesy and Cartography Department in various fields of cartography and geodesy including photogrammetry, use of photography equipment, satellites and [word indistinct] to support cartography, the development and expansion of geodesy, engineering and underground services, solution of photogrammetric problems by using computers, training technical staff in the Soviet Union and other fields. [Text] [Kabul Domestic Service in Dari 1530 GMT 28 Jul 85 LD]

FERTILIZERS, SEED, INSECTICIDES--The Afghan Chemical Fertilizer and Agricultural Services Company has provided 71,623 tons of chemical fertilizer, 4,345 tons of sowing wheat and insecticide worth 46.14 million Afghani to the country's farmers in the first quarter of the current year [year began 21 March 1985]. A BAKHTAR correspondent, quoting a source of the Afghan Chemical Fertilizer and Agricultural Services Company, reports that during the first quarter of the current year 102 percent of chemical fertilizer plan has been fulfilled and pesticide and insecticide worth more than 630 million Afghani have been distributed to the country's farmers and stock-raisers. [Text] [Kabul Domestic Service in Dari 1530 GMT 26 Jul 85 LD]

AGRICULTURAL SERVICES TO FARMERS--Kabul, 27 July, BAKHTAR--The Chemical Fertilizers and Agricultural Services Company has provided to the peasants and livestock breeders 120 items of medicines for being used against animal and plant diseases in the first quarter of the current Afghan year (began 21 March 1985) at a value of over 30 million Afghanis. This was stated by a spokesman of that company to a BAKHTAR correspondent. The company has also provided the peasants with agricultural tools and implements such as sprayers and scissors etc. The company has also transferred to the provinces a large quantity of chemical fertilizers. The company envisages in its current year plan to purchase and to provide to the peasants over 140 thousand tons of chemical fertilizers and agricultural medicines worth over 70 million Afghanis. [Text] [Kabul BAKHTAR in English 0415 GMT 28 Jul 85 LD]

RURAL ELECTRIFICATION--The hydroelectric turbine of the village of Jalwarchah of Anjil District, with a capacity of 100 kilowatts of electricity, was recently put back into operation by Brigadier General 'Abdolqader Miakhil, the director of the northwestern zone. This unit, which halted operation in 1357 [21 March 1978-20 March 1979] as a result of the terrorist acts of the counterrevolutionaries, these true enemies of the peace and tranquility of our working people, was repaired and put into operation again through the management of the urban electrification network of Herat and the volunteer work of the inhabitants of the village. In the ceremonies, in which hundreds of the people of the village of Jalwarchah participated, the director of the urban electrification network of Herat spoke in connection with how this unit was repaired and said: This turbine was used before the revolution to electrify the city of Herat. However, because of the attention of our revolutionary party and government to farmers and the working people throughout the country, it was determined that the people of the village of Jalwarchah should benefit from the electricity of this unit. At the present, the farmers of the village use this electricity in their homes. [Text] [Kabul HEYWAD in Dari 13 Jun 85 p 1] 10,000

CSO: 4665/107

INDIA

DELHI NEWSPAPER VIEWS RIFTS IN COMMUNIST MOVEMENT

BK080304 Delhi INDIAN EXPRESS in English 1 Jun 85 p 6

[Editorial: "Naxals Uniting?"]

[Text] Mr Kanu Sanyal was perhaps being appropriately cautious when he described the recent formation of the Communist Organisation of India (Marxist-Lenist) [COI (M-L)] at Naxalbari in North Bengal as a step towards the elusive unity of the groups into which the erstwhile Communist Party of India (Marxist-Leninist) [CPI (M-L)] has disintegrated. Only 6 of 17 such groups have merged to form the COI (M-L); none of them, except the one led by Mr Sanyal himself, has any significant following. Only one of the six, Karnataka's Indian Communist Party, headed by Mr K.H. Krishnappa, is from the South. The rest--The Organising Committee of the Communist Revolutionaries led by Mr Sanyal himself, the CPI (M-L), Kaimur Range, led by Mr Ravi Shankar, the Central Organising Committee of the CPI (M-L), led by Mr Umadhar Singh, the Unity Centre of the Communist Revolutionaries of India, led by Mr Subodh Mitra, and the Indian Liberation Front headed by Mr Sabuj Sen--are from eastern India. Nor do these five represent all the groups from the region. Leaders of two important factions, Mr Ashim Chatterjee and Mr Santosh Rana, were absent from the week-long convention, beginning 17 May, which led to the COI (M-L)'s formation.

Any hope that what Mr Sanyal has described as the first step will be followed by others in rapid succession will fly in the face of experience. Delegates from the Satyanarain Singh group, Mr Ashim Chatterjee's Communist League of India and the Unity Centre of Communist Revolutionaries had tried to form a united Marxist-Leninist Party at a meeting in April last year. Not much emerged from their efforts. Nor were any great strides taken at a meeting of all the 17 groups in Bangalore earlier this year. Differences which arose over the formation of a drafting committee proved insurmountable. On all such occasions, things have been made difficult by sharp ideological differences. Those who have formed the COI (M-L) believe in the ultimate inevitability of armed struggle but denounce terrorism and the tactic of annihilation, and the erstwhile CPI (M-L) for restoring to them. Another section follows the old line and is trying to revive the CPI (M-L) in its pristine form. A third group, led by Mr Santosh Rana, has criticised some of the actions of the CPI (M-L) without denouncing the party as such. Personality clashes, that old bane of all revolutionary movements, have made things worse and explain the rift between Mr Sanyal and Mr Chatterjee.

CSO: 4600/1767

26 August 1985

IRAN

IRP ORGAN: U.S. PROPAGANDA IGNOMINY EXEMPLARY

Tehran JOMHURI-YE ESLAMI in Persian 1 Jul 85 pp 1, 12

/Text/ In the name of God, the Compassionate, the Merciful. Once more the mass media of the world arrogance has faced another disgraceful ignominy and each is trying to blame the other so that in the end they themselves can be exonerated.

During Hojjat ol-Eslam val Muslemin Hashemi Rafsanjani's trip to China, while all the meetings and appointments were going on as scheduled, all of a sudden the propaganda horns of the United States claimed that the president of the Islamic Consultative Assembly had been afflicted with cancer of the stomach. Although the main actor of this propagandistic play is busy working behind the scenes, yet the apparent perpetrators of this move is none other than the United Press, the American News Agency and the Washington POST .

This rumor was so funny and baseless that it provoked only a smile and a meaningful look from the Hojjat ol-Eslam val Muslemin Rafsanjani at the American correspondents. However, this was a look which is categorized as the "stare of the wise at the ignorant," so much so that even the American correspondents who had lost face found out that this time they had been had real bad and had become the butt of a joke by everyone.

Perhaps it is not worth it to talk so much about this opprobrious act of the American correspondents, however, we should not disregard this important point that the recent U.S. propaganda ignominy is but an illustrative and exemplary representation. Although the propaganda horns of the United States knew well that this baseless report and rumor-mongering would not hold out long and it would eventually be denied, yet it seemed quite farfetched that they ever expected such extensive public disgrace. Nevertheless, can such a propagandistic failure which has brought enormous shame and disgrace upon the lie-fabricating American correspondents bring Washington to its right senses in revising its defeated propaganda policy toward the Islamic revolution?

We have not yet forgotten the remarks quoted from one of its analysts on Radio America before the beginning of the great march of the Day of Qods when that radio clearly announced that the Islamic revolution had reached its end; however, after the beginning of those grand demonstrations throughout Iran, despite

the ignominious silence of Washington about those demonstrations and its lack of notable reaction, yet it found that it had chosen a foolish policy in dealing with the Islamic revolution.

Almost 20 days after that great event, once more the propaganda horns started to blare unfounded rumors, but this time they faced such disgrace and ignominy that the other day Radio America distinctly denied its previous report and tried to blame others for this type of rumor-mongering and possibly saved its own face.

In this regard, there is another point which should be taken into consideration and that is if the United States used to think that by following such policies it could face the Islamic revolution, now it has every indication and intimation that proves not only in the long run that this kind of policy is not going to hurt the Islamic revolution but on the contrary, it will help to disgrace the enemies of the revolution and make the perpetrators look silly.

As if we have gradually reached a point where as a result of the unfounded and baseless reports of the propaganda horns of the United States and its resultant harm and damage upon the reputation of that country, it no longer needs an enemy since its friends are doing the job by themselves!

It seems as if the Muslim nations, particularly the Iranian people, although they have no fear of facing the United States on every possible front, right now need not do anything since the United States through the help of its own agents is reaching a point where its own countrymen are doing quite fine the job of completing and bringing a total ignominy without the assistance of others. They are doing such a good job that perhaps not any non-American would be able to accomplish--of calling the mass media to account and questioning the sincerity of their remarks.

Now in this regard, it seems appropriate to discuss a few words with the foreign correspondents and those individuals who are responsible for reporting and publishing accurate reports. Honesty and integrity comprise the first conditions for the healthy transfer of any news and reports and without it no phenomenon would ever appear and register in the true and honest way it should on the pages of history.

This is a reality. Now the time has passed when a handful of news agencies thought they could rewrite and handle all the world news the way they thought fit and be sure that their treachery would never be revealed. The time has passed when the arrogant mass media had a monopoly over the reportage of the world news and when they would shape and form everything according to their interests and greed. That time is gone and now the American lie-fabricators are tasting the unsavory failure of their propaganda and are shamefully reflecting over their new ignominy.

The free-minded and noble correspondents in the contemporary world are entrusted with a grave task and responsibility. On the one hand, through the sincere publication of the news and events they should carry out their duties and on the other, they should confront the perversion and treachery of the lie-fabricators throughout the news circles.

The new odium of U.S. propaganda is but exemplary since despite their own will, some of the mass media establishment were forced to deny their own previous reports. This point indicates that Washington has come to know that it no longer has a monopoly over the reportage of the world news and in order to save face from more damage and disgrace--particularly its propaganda machinery--it has started a denial campaign of its past rumor-mongerings. This is a bright vanguard which proves how effective the blows which are inflicted on the enemy by himself can be and how far they can go in bringing more unhappiness for the troops of the arrogant propaganda machinery.

12719

CSO: 4640/652

IRAN

IRP ORGAN ANALYSIS: U.S. IS COMPELLED TO RETURN TO ITS BORDERS

Tehran JOMHURI-YE ESLAMI in Persian 4 Jul 85 pp 1, 12

/Text/ In the name of God, the Compassionate, the Merciful. During the current week, once more the imam of the nation emphatically stressed the necessity for the preservation of unity in an important meeting with the members of the Teachers' Association of the Theological Center of Qom and again mentioned this vital point that all our coordinated measures have to take place within the framework of solidarity. Once more the guidance and instructions of the leader of the revolution in this meeting as his other admonitions and advice brought joy and delight to the hearts of all the devotees of revolution and the hard-working fellow travellers.

The imam of the nation emphasized the advisory role of the theologians and said that all the problems should be solved in a friendly fashion and that we ought to shun the momentary glory of the situation. The leader of the revolution while pointing out that the theological center was the main axis which created the revolution, acknowledged the services of the government and all the individuals who are trying day and night to improve the revolution and the lot of the oppressed people. He also expressed his appreciation for the sincerity and good will of the responsible authorities. The same way that this important meeting delighted the hearts of the hard-working fellow travellers and supporters of the revolution, it discouraged and disappointed many individuals who for a long time now have advocated an invitation to the existing differences so as to create more differences--the same individuals who once more were pointed out by the imam of the nation on the auspicious day of Fetr (the festival held after the end of the fasting month).

In this meeting the leader of the revolution emphasized the continuity of the pioneering and advisory role of the theological center and expressed his wish for the comprehensive strengthening of all the relevant centers.

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During the current week Islamic Iran was active in the political arena of the world as before, and with the continuation of the significant trip of Hujjat ol-Islam val Muslemin Hashemi Rafsanjani, president of the Islamic Consultative Assembly and the accompanying delegation to China and Japan, the political motions of Islamic Iran entered a new era.

During this period of time, the enemies of the revolution were constantly busy distracting from the significance of this important trip; however, this inference exists that the intensity of the efforts of the world arrogance signifies the sensitivity of such trips.

The world arrogance has tried to isolate Islamic Iran in the international political arena and where it did not achieve any success, it tried to show through extensive propaganda that Islamic Iran would seem to be in isolation. On the one hand, considering the quality and the dimensions of the negotiations between the parties involved in these trips, it can signify the beginning of an extraordinary and dynamic political move by Iran throughout the world, and on the other the accomplishment of such negotiations with those countries which have no desire of sovereignty over this sensitive region of the world can be very significant and a determining factor for strengthening the relations of Islamic Iran with those countries.

In the course of his negotiations with Japanese officials, Hojjat ol-Eslam val Muslemin Hashemi Rafsanjani talked about the technology of that country as a factor which can replace the technology of some imperialist nations in the region and emphasized the point that Iran and Japan can complement each other economically, however, this cooperation ought to be one of understanding and quite calculated.

The positive meetings of the president of the Islamic Consultative Assembly and his accompanying delegation in the Far East can have very effective influence over Islamic Iran's relations with China and Japan and naturally this phase of the trip should be regarded as the first steps. Of course with the expansion and more thoughtful reflections about our mutual relations, there will be more opportunities for future bilateral cooperation.

* * *

During the current week, on a regional basis the end to the incident of the U.S. hijacked plane after a period of 17 days could be regarded as a significant event.

Both before and after this problem was solved, several times Washington used threatening and intimidating language in order to overshadow its past crimes in Lebanon. Washington tried to ignore the mobilization or military expedition of NATO in Lebanon and the bombardment of Lebanese territory by U.S. war-planes and feigned a helpless countenance. Undoubtedly, from the viewpoint of Muslims, the matter of plane hijacking is condemned, however, we should not jump to a fast conclusion in unilaterally condemning the hijacking without due consideration to the perpetuity of U.S. crimes in the region, particularly in Lebanon, which has created the proper ground for such reaction. The very act of plane hijacking is condemned, but such action in comparison to the crimes

of the United States and its allies in Lebanon cannot be considered to be important at all. We ought to accept the fact that such actions, even though they are condemned before commitment, yet they result from the reactions to the crimes of the United States in Lebanon.

It seems that as long as Washington continues its aggressive and imperialistic policies in Lebanon, it should not expect any different reaction from the Lebanese people. The people of Lebanon feel that they have nothing to lose and they also believe that their vengeance has not been fulfilled as far as the agents of the horrible crimes which were committed in this country during the period when NATO's interventionist army was present. Perhaps all those crimes had not been committed by NATO, but can we ignore the fact that Washington has put its seal of approval on all these crimes?

The United States should have predicted the vengeful position of the Lebanese people because General Haig, the former foreign minister at the beginning of the invasion of Lebanon by Israel justified the Zionist crimes in that country. Did Israel have the right to burn the innocent and defenseless people of southern Lebanon on every street corner? Was Israel justified in carrying out several massacres in southern Lebanon? Once in a while, in the newly freed regions of southern Lebanon a death well or a mass grave is discovered and it revives this question in the minds of the Lebanese people that even though the United States has confirmed and corroborated in the commitment of such savage crimes, does it really not expect any reaction?

If such crimes are condemned, then the ex-foreign minister corroborated in what thing and justified Israel in the commitment of what actions?

Even now, Washington would not like to accept the fact that considering all the crimes of Israel, NATO and the U.S. allies in Lebanon, the people of Lebanon need no further motive.

Still, Washington would like to indicate that the angry and vengeful reaction of the Lebanese people against the supporters of Israel in a phenomenon which has its origin from far beyond the borders! This week NEWSWEEK, the American magazine, revealed that as a result of the hijacking of a U.S. plane by some Lebanese, Reagan had decided to vent his revenge over six countries. To this end he ordered the military planners of the Pentagon to introduce the probable targets for bombardment and accordingly, the planners suggested more than one hundred probable targets in Lebanon, Syria, Iran, Libya, Nicaragua and Cuba for possible assault.

Does this same report not confirm the weakness of the United States and its espionage service and does it not prove that they are not able to find the perpetrators of the recent incidents? Washington mentioned six countries as

the supporters of the hijacked plane with such extensive geographical dispersion as Latin American, the Persian Gulf, the Arabian Middle East and North Africa. On the other hand, it criticized Greece and Egypt for their possible support and connection to the incident. But can such propaganda dry up the roots of all these incidents which emanate from the past and present actions of the United States?

The United States is in a state of confrontation with a few countries which do not have any thing more to lose and there is good reason to believe that such confrontations will continue as long as U.S. troops have not returned to their own borders.

The United States has started a perilous and dangerous policy in the region and if it is willing to let it continue, naturally it should have thought about the heavy tolls that it will have to bear. One cannot chide or rebuke the Lebanese people for their confrontation with the occupiers. It is their undeniable right to confront and fight the occupiers in every way they can.

If the head of U.S. foreign policy thought that Israel was justified in the carnage and crimes it committed in Lebanon, the world nations and even international laws approve and regard Lebanon's confrontation with its occupiers as the natural right of the Lebanese nation. It seems that as long as these occupiers and their supporters are not going to revise their own actions, such confrontation will remain in force. This is a reality which cannot be changed by Washington merely by pointing its fingers at some foreign countries as the probable targets for its military operations, and yet more than that, if the U.S. generals ever has a chance at a show of force in the Middle East, they would not have left Lebanon with such degrading and disgraceful shame. Those generals ran out of Lebanon before their addicted, reveling and pleasure-seeking soldiers and through this action, put their seal of approval on the fact that the United States no longer is a superpower and can no longer impose its objectives on others without expecting any reaction.

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During the current week the parliament of the Soviet Union appointed Andrey Gromyko, the foreign minister of that country who for 28 years was considered the head of diplomacy of the USSR, as the president. The change of position from foreign minister for Gromyko before his appointment to the new post is worthy of discussion since it signifies a shift in Moscow's policy in appointing younger and fresher faces to the posts of what was considered as belonging to a much older generation. The new foreign minister of the Soviet Union is only 57 years old; however, it seems that despite Gromyko's change of position, he will continue to have his say in the foreign policy decisions of that country.

Furthermore, other simultaneous changes in the Politburo signal the beginning of new transformations; however, it is not possible to make a precise evaluation of the situation as it stands.

* * *

During the current week the powerful combatants of the Islamic army through their quick-as-lightning operations in several axes were able to inflict heavy losses on the Ba'thist army of Iraq. The successful military method of the Islamic combatants have been so effective lately that it has stopped the expansive movements of the enemy against the Islamic army. The strongest defensive line of Iraq in Fakkeh was destroyed this week and further successful vexatious and harrassing operations were carried out at the southern and western fronts in order to annihilate the enemy's forces. These operations were not confined to land only and in one direct confrontation with the enemy in the waters of the Persian Gulf, the Ba'thist army met with defeat and lost two modern warships to the Islamic army as booty.

In the course of the holy defense of the nation against the aggressor, Islamic Iran has remained so faithful to all the Islamic and humanitarian principles that it has even excited the appreciation of the enemies of this nation. The rulers of Baghdad are well aware that right now the military power of the Islamic army is greater than ever before, but Islamic Iran has never been inclined to evaluate an attack on the residential areas as a military solution and it has consistently managed the war throughout the battlefields in a most courageous manner. As evidenced by the statements of the friends and the enemies, we have been able to shatter the war machine of the enemy. However, once in a while the Baghdad regime tries to test its luck by attacking the residential areas and thereby create a psychological war. Baghdad knows well that Islamic Iran can quite successfully reciprocate or retaliate every attack by a counter attack; furthermore the intended psychological warfare has had quite the opposite result for the regime of Baghdad. The evaluation of the Ba'thist regime of Baghdad regarding the reaction of the Iranian people had been based on the reports of some of the dissident minigroups and has led that regime ever more astray. Continuation of this policy and the complete defeat of Ba'thist Iraq in its war against the cities proves this basic fact that in order to end a war which has gone on for 58 months now, nothing short of the downfall of the principal cause of the aggression and stopping a long period of instability in the region can be accepted as a solution.

12719

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26 August 1985

IRAN

KUWAITI MP: EXPEL U.S. EXPERTS, NOT MUSLIMS

LD271219 Tehran Domestic Service in Persian 2330 GMT 26 Jul 85

/From the "Familiar Voice" program/

/Text/ Over the past few years, the Kuwaiti Government has deported many foreigners from this emirate under baseless pretexts and it is continuing to do so. Most of the deportees are Muslims serving Kuwait. They are usually arrested by the security forces first and after some torture they are deported. The deportees are not allowed to collect their possessions. The Kuwaiti Government only treats the Muslims from Islamic countries in this manner, while other foreigners, including the U.S. citizens and Westerners, are exempt and there is no pressure on them. The Kuwaiti Government is applying the same treatment that the Iraqi Ba'thist-Zionist regime is using against the Muslims living in that country; and by doing so it rejects all humane and international regulations.

A large number of the Muslims who have been deported from Kuwait over the past few years have said that after their arrest they were imprisoned and tortured by Iraqi torturers. Following the recent explosions, the Kuwaiti Government deported a number of Muslims, including the Arab Muslims living there. This is taking place at a time when a large number of American and Zionist experts live in Kuwait and none of them have ever been deported.

The inappropriate behavior of the Kuwaiti Government toward foreign Muslims has been so harsh and inhumane that the Kuwaiti MP's have complained and condemned these government actions. One member of the Kuwaiti Parliament, Dr 'Abdallah al-Nafisi, asked the government to expel the American experts instead of the Muslims. At a parliament session, he revealed names of some Americans and Zionists and demanded their expulsion. He read out their names and identities as follows: Tito Ballard, Zionist; David Cronkite, Zionist; John Heyward, Zionist; Bill Macevan, a responsible official of the Gay movement from Los Angeles in the United States; Bob Whiteman; Harold Johnson; Dave Cuni; Henry d'Arcy, the notorious criminal who was condemned to several terms of imprisonment; and Tim Forden, who obtained information related to purchase list of the Kuwaiti (?Sundapi) company.

It is not clear yet whether the Kuwaiti Government will respond to Dr Nafisi's remarks. But it is certain that it will not bother the Americans and the Zionists, because these individuals are serving them, and in fact by deporting

the Arab and non-Arab Muslims, the Kuwaiti authorities offer their best services to them. Therefore, the Americans and Zionists working in Kuwait share the same interests and follow a mission which corresponds to the objectives of the Kuwaiti Government. That is why these individuals are permitted to continue their mission in Kuwait and serve the aims of the Kuwaiti authorities. Thus, these experts will never be subjected to the wrath and anger of the Kuwaiti Government; rather, the government officials will always treat them with respect and appreciation.

CSO: 4640/674

IRAN

KHAMENE'I PRESENTS GUIDELINES TO NAVY, ARMY COMMANDERS

Tehran ETTELA'AT in Persian 30 Jun 85 p 3

/Text/ Hojjat ol-Eslam val Muslemin Seyyed Ali Khamene'i, president and the chief of the High Council of State Defense yesterday morning during the introduction ceremonies of Captain Mohammad Hoseyn Malekzadegan, the new commander of the navy stated: The Darya-Sahel headquarters in the sensitive region of Hormoz Straits has to be active more than ever before. Up to now this headquarters has been very successful in some hard and rigorous tests and incidents.

Chief of the High Council of Defense while emphasizing the issue of change in the status of the navy from issuing administrative orders into one of operation and action also added: The navy should have an active presence in the military and technical operations since a major part of the external threats which are aimed at the Islamic Republic either currently or in the future emanate from our coastal borders.

The Minister and Commander-in-Chief of the Islamic Revolutionary Guards, Colonel Sohrabi, Joint Chief of Staff of the Islamic Republic Army, Colonel Hushang Sadiq, Commander of the Air Force, Colonel Say'yad Shirazi, Commander of the Ground Forces, Substitute of the Defense Minister, deputies and substitutes of the three armed forces' commanders, Chief of the Ideological-Political Department of the Islamic Republic army and the heads of the ideological-political organizations of the Islamic Republic army and Captain Hoseyni, former commander of the navy were present at these ceremonies.

First, in appreciation of the efforts made by captain Hoseyni, Mr Khamene'i stated: God willing, through efforts of captain Hoseyni the situation of our navy is different now from three, four or even five years ago. I, personally thank him for his efforts and hope that his services will be utilized by our responsible brothers in the Islamic Republic army.

Significance of the Naval Force

While emphasizing the significance of the naval force, the president also added: From our viewpoint the navy is considered one of the most sensitive part of the army, the reason being that some of the major threats which are aimed at the Islamic Republic either at the present time or in the future emanate from our coastal borders, thus such a situation calls for the navy to be very active and always ready for action.

Mr Khamene'i went on to say: The naval force is the technical and specialized section of our army and it enjoys a high level and complex technology, thus such a fact doubly increases the significance of this force. Unfortunately, from the beginning of the revolution until some time well after the revolution, this force did not find the opportunity to live up to the expectations of the people, the revolution and the Islamic Republic. This was because those responsible officials who were in charge had no sympathy for the revolution and therefore, until some time after the advent of the revolution they did not make any effort to live up to the people's expectations in a just manner. Today, we feel that an effort of such magnitude should take place so that we can make up for past negligence.

While pointing to the fatigue of captain Hoseyni, former commander of the navy and the agreement of the High Council of Defense and the imam of the nation for his resignation, the president added: Because of the significance and the extraordinary role of this naval force in the total and future defense situation of the country, we preferred to appoint one of the younger and more pious officers as commander of this force. We hope that captain Malekzadegan, our young brother will be able to rapidly continue the progress and evolution of this naval force and with the help of other brothers of this force, God willing he can bring about the stir or the impulse it really needs.

Expectation from Army Brothers

The president added: Many times I've told our army brothers that these days our people expect much more from them. I don't think that such expectations are too much. The self-sacrifice of our people who do not expect any reward is unprecedented throughout the history of the world's countries; this matter has never ever been witnessed in the experiences of any nation.

A family with four martyred children or poor or fairly well-off people who have given their all for the revolution are no mean and rare examples, on the other hand, the situation of our country is one exceptional and unparalleled situation and we have not had too many occasions in our history similar to this one. Our country is in a period of choosing between independence or dependence, choosing between honor and respect or abjection and dishonor; and the people who go to the battlefields with a faith and religious stimulus are willing to make their country an independent, free and proud country among the countries of the world and throw off the shackles of adversity. These people have an objective which is even honored by those individuals who do not accept Islam. Just see how in other countries the leading intellectuals have to work hard in order to familiarize their people with the issue of country's independence; however, in our country through the blessing of faith and religion, everyone is interested in independence and an incomparable general movement is set in motion so that our political, military and economic destiny will not be determined by others and people will be free. There were the days when the internal issues and foreign policy of this nation were all dependent on the whims of some foreign countries. For instance, if the United States thought it was necessary for Iran to have

land reform then we would have it and if they or some other country wished us to have diplomatic relations with one country or cut our relations with another, then it would be done accordingly, and the situation was exactly the same as regards our industry and the desire or the will of our people had nothing to do with it.

The president went on to point to the interests of the superpowers in the army during the previous era and said: If we take a brief look at our army we will see that most of the equipment or military gear which was purchased was not needed at all while on the contrary we lacked the paraphernalia which we badly needed. All this was determined by those individuals who had only their own interest in mind and when in a situation like this the absolute necessities of a nation becomes a marginal issue, then you could say that the death of the country is imminent.

Thereafter, while pointing to the Islamic revolution and the reaction of the superpowers versus the revolution, the president added: Our revolution was like the needed shake which separated our country from the yoke of dependence and it carried with it its independence message to be heard by all and it questioned and denied the interests of the superpowers. This was something which could not be tolerated by the superpowers and as a result they imposed on our people a war, ever-increasing threats and pressures. It is the duty of those responsible officials who have sworn an oath or taken a pledge to move a few steps faster than the general public and in a situation like our present circumstances, comfort and leisure should have no meaning for them. The day when the issue of bombardment of our cities was overshadowing everything else I told our brother colonel Saddiq to tell our air force brothers not to think of rest and sleep for a few days.

This means that when there is a need for an incessant effort and for helping the people to crush their enemies, that effort ought to be carried out continuously, and fortunately our air force brothers proved fairly successful and worked all day and night. Therefore, the same way as our brothers are fighting at the war-fronts of the imposed war, in such circumstances all the power and energy of the responsible individuals ought to be put to work.

Initiative and Innovation in the Army

While emphasizing the issue of initiative and innovation in the army, the chief of the High Council of Defense said: I believe that in any situation where we come to a dead end, as a result of man's initiative it is possible to open many new avenues. That means when a person has an objective and puts in a good effort then there would be no dead end at all. Many difficulties can be resolved by initiative and we expect the army to continue in the path and direction taken by the people of Iran as ever before.

Mr Khamene'i went on to add: Of course the test and trials of the navy in the issue of the imposed war have not been similar to those of the air force or the

ground forces. Our brothers in the two other forces have had to go through much tougher experiences, however we always have to be watching our borders and never forget to fight the aggressor and the suppressive powers.

While acknowledging the effort of the responsible officials of Darya-Sahel headquarters in the sensitive region of the Straits of Hormoz, the chief of the High Council of Defense stated: Ever since this headquarters was established, the responsible officials of this central station have been active in the many tests and grave events in an effective manner and this is an issue which causes consternation in the hearts of the superpowers.

Reactivation of the Self-Sufficiency Crusade

Thereafter, he went on to discuss the issue of repair and maintenance of war tools and machinery of the naval force and reactivation of the self-sufficiency crusade of this force and stated: In this regard, the navy needs to put in a double effort or redouble its programs. Although we are trying to prepare the necessary equipment and machinery of the naval force in a modern and effective fashion, yet you still have to think and arm yourselves with the existing circumstances in mind and this cannot be done except through initiative, innovation and reactivation of the self-sufficiency crusade. Fortunately, at the present time we have an active self-sufficiency crusade in the air force and we have been witnessing the results of this movement. I think that the movement of a self-sufficiency crusade is needed more in the navy than the air force, since it is a long time now that nothing has been done on this matter in the navy.

With an emphasis on the issue of education and training of a specialist force devoted to Islam, Mr Khamene'i added: Training and education of the naval science is technical and quite complicated and we have to make sure that those who are trained in this force are pious youth who believe in the Islamic precepts. It is not acceptable that in the training center of the navy, which is one of the most sensitive part of this force, we admit some people who do not believe in or at least act to believe in the precepts of the religion. A person who is pious and believes in the precepts of Islam can guarantee a better assurance for the Islamic Republic. Therefore, the navy ought to train the kind of youth who are in line with the people and teach them to consider piety and faithfulness as a principle and hold those individuals who show piety in esteem since religion is the most beautiful mental embellishment of man.

Strong Presence in the Straits of Hormoz

The chief of the High Council of Defense added: A movement has begun in the navy and the new commander of the navy has corroborated that movement ever more so that we can be ready to answer the threats of foreigners.

Addressing the present audience, Mr Khamene'i stated: This country needs you. Occasionally, the difference of environments creates various outlooks and perspectives in different people, however you have to transcend these minor disagreements and get the better of your differences of opinion and within this

naval force, together with other forces and the Guardian Corps through understanding and cooperation, resolve the problems.

Mr Khamene'i while pointing to the Darya-Sahel headquarters, said: Once more I would like to emphasize on this central station. This headquarters must become more active. Our country needs to have a strong presence in the sensitive region of the Straits of Hormoz and this central station can provide that presence.

Thereafter, the president pointed to the issue of the naval force's factories and said: The factories of the navy have high output potential which have to be utilized one hundred percent. Similarly, the services of the specialists and technicians ought to be put to use, except in the case of those specialists who have no sympathy for the revolution or the country. However, we would welcome the services of those experts and specialists who show the slightest desire and gravitation towards serving their own country.

At the end of his speech, Mr Khamene'i added: A new and auspicious movement has started in the navy and with the help and experience of captain Hoseyni and other navy brothers, captain Malekzadegan must advance with great speed to transfer our naval force into an operational force, both militarily and technically. Undoubtedly, an exigent operational headquarters will have an operational region in tow, however the main objective has to focus on transformation into an active operational force, both militarily and technically.

Introduction Session for the New Commander

Yesterday at noon, Colonel Sohrabi, Joint Chief of Staff at an introduction session, which was held in the navy headquarters, while expressing his appreciation for the sincere efforts of captain Hoseyni, ex-commander of the navy, he introduced captain Malekzadegan, the new commander of this force to the present personnel and requested their overall support and cooperation with him.

After recitation of some verses from the holy Koran, the naval personnel who were present at this ceremony were addressed by the Joint Chief of Staff who in a speech while reading the order and the personnel action regarding the appointment of the new commander of the navy, on behalf of the imam of the nation, the president and the chief of the High Council of Defense congratulated captain Malekzadegan's appointment and wished him success. Furthermore, he expressed his appreciation for the sincere services and Islamic devotion of captain Hoseyni, the ex-commander of the navy who for close to two years served in his post.

Attainment of the New Spiritual Discipline

Thereafter, he discussed the factors and elements which enhance the combat worthiness of a force and stated: One of the factors of combat worthiness is discipline. If there is no discipline in a combat unit then that unit will lack everything.

He went on to say: Today, discipline is quite different from the past. In the

past, only the superficial or external aspects of the problems were considered, however today in addition to the external looks, the spiritual aspects are also to be considered. With the help of God and the good auspices of the Islamic revolution we have attained this last factor today.

In this regard, colonel Sohrabi added: The spiritual discipline which emanates from reflection and obligation and springs from our faith is something imperishable. Relying on this kind of discipline we can fight the enemies for long periods despite all the boycotts and so forth. Thereafter, he pointed to the issue of training as the second factor for combat worthiness and said: If in the various units of the military system, particularly the naval force--which is involved in some technical and complicated issues--there is no training, then that force is of no use at all. While emphasizing the fact that proper training comprises the base of operations, he also stressed the need for training in the technical aspects of management.

Then, the Joint Chief of Staff while pointing to the principle of repair and maintenance as one of the factors of combat worthiness of a force, especially at a time when we are facing various limitations he noted the statements made by the president in this regard and asked for extra effort of the officials.

He went on to add: Being on one's mettle also comprise one of the factors of combat worthiness. When an individual carries out a job or a task for God's sake and makes the most of his time and opportunity that is what which is referred to as spirited disposition.

In conclusion, the Joint Chief of Staff while indicating the sensitive role of the navy in the region he asked for solidarity and cooperation of all the naval personnel and as regards the moral and ethical peculiarities of the new commander of the navy he said: Captain Malekzadegan is a pious man who is an expert in his job and is a worthy officer. Furthermore, he asked for unstinting and unsparing cooperation of the naval personnel with their new commander.

Thereafter, Hojjat ol-Eslam Najafi, supervisor of the Ideological-Political Organization of the navy while congratulating captain Malekzadegan and acknowledging the services of captain Hoseyni and expressing his appreciation to all the combatants of the navy, presented a copy of the holy Koran to the former commander of the navy.

12719
CSO: 4640/649

IRAN

IRNA ON BAGHDAD'S 'PRECIPITANT REACTION' TO IRAN-LIBYAN PACT

Tehran JOMHURI-YE ESLAMI in Persian 29 Jun 85 p 2

/Text/ In the name of God, the Compassionate, the Merciful.
On Wednesday the Baghdad regime severed its political relations with Libya; it asked the Libyan ambassador to leave the country and recalled its diplomatic delegation from Libya.

The reason for this precipitant decision of Baghdad is cited as objection to the resolutions reached by the Islamic Republic of Iran and the Libyan Arab Jamahiriyyah during the recent visit of Hojjat ol-Eslam val Muslemin Rafsanjani, which ended last Sunday. Particularly, the Baghdad regime emphasized that the severance of relations with Libya is prompted by the existing unity between Iran, Libya and Syria--a unity which has existed for six years now and certainly has been very effective in the overall transformation of the region into an independent identity composed of the progressive nations of the Middle East.

Furthermore, the Baghdad regime objects to the Irano-Libyan military strategy. That regime opposes the policy which is based on the principles which seek the freedom of Palestine from the clutches of the occupying regime of Qods, the policy which promotes the assistance and aids the true strugglers who are fighting for the independence of Palestine and not only the mere claimants--the policy which is fighting against reaction and imperialism and its agents in the region.

What was done by Baghdad on Wednesday is not definitely what the Iraqi nation wants. The nation of Iraq is completely against the ruling regime of Baghdad and they seek freedom and an independent Islamic identity for Palestine and not its subjugation and peonage toward the United States or the traitorous regimes of Egypt and Jordan. The severance of political relations of Iraq with Libya, in a vivid picture to the whole world announced the progressive wing and introduced the dependent regimes in the Middle East; moreover, taking into consideration the political, military and social conditions of the region, this action was but a sign of the precipitancy and nervousness of Baghdad's regime, which in itself speaks of the helplessness and despondency of the rulers of Baghdad and their caving in to emotion while making a decision rather than heeding logic. Thus it proves the political immaturity which has come about as a result of the existence of intense anxiety in Baghdad. In principal, such foolish decisions are made only by a government which does not have too much hope and confidence

for its tomorrows and the existence of intense anxiety does not allow it to make any logical decisions.

Right now Middle East analysts are faced with the following questions:

1- Is the strategic unity of Iran and Libya a new event which causes the Baghdad regime to sever its relations with Libya, or has such unity between the two nations and governments had six years of precedence? In case the reason for such a decision is the abovementioned unity, then why did Baghdad wait six years and then all of a sudden decide to react against this unity?

2- In recent years, Iraq has expressed its interest in expanding its relations with all countries so as not to isolate itself politically. Thus, in order to establish such relations, it had to take off its revolutionary mask and pay heavy tolls to various countries and give in to so much disgrace and abjection. With due consideration to the above, doesn't it seem that the severance of relations with an Arab country is in clear contrast to the previously announced policies of Baghdad?

Or, whether the prevalence of such actions does not demonstrate the instability and helplessness of the government and the predominance of emotion over logic. Usually these circumstances substantiate the existence of a temporary government and furthermore, don't all these indicate the existence of distress and anxiety in Baghdad if nothing else?

3- Why has the United States, as the master and the main counselor of the rulers of Baghdad allowed the Iraqi regime to show its helplessness with such precipitancy? And through the announcement of such a decision, clearly and officially depicts the policy of the reactionary governments of the region versus the progressive governments of the Middle East. It is this very action which vividly portrays the true significance of the political and military strategic unity of Iran, Libya and Syria and shows the fear of the enemies for the glory and esteem of the Muslims. It is this very action which has prompted the enemy to openly confess to his support of the usurping regime of Israel.

In reality, is it not the United States which has lost more face than the Ba'thist regime rulers of Iraq through the Wednesday action of Baghdad, and furthermore, does not the very essence of the severance of relations indicate the great power of Islamic Iran, Libya and the revolutionary Syria?

It seems that the action taken by Baghdad in severing its relations with revolutionary Libya is the most satisfactory and correct way shown by Libya in choosing unity with progressive governments and at the same time it is the strongest document in proving the dependence of Baghdad's regime on reaction, Zionism and the imperialist United States. This action portrayed the grievous political helplessness of Baghdad and indicated the existence of intense fear in that government.

Also, at the same time it proved the existence of the differences and contradictions between the policies of the Ba'thist regime and the wishes of the Iraqi nation, which are not separate from those of the Islamic nations. This action emphasized the logical policy of the Islamic Republic of Iran for continuing its fight against the rulers of Baghdad and their eventual despair and helplessness, while it eliminated any possibility of weakening the progressive and united front of the region.

Undoubtedly, this unity should be protected ever more vigilantly and responsibly and should make us ever more aware of the dangers of the United States. While the enemy has done us a favor, let's seriously protect our unity.

12719

CSO: 4640/651

IRAN

FADLALLAH DENOUNCES HIJACKINGS, ABDUCTIONS

Tehran KAYHAN INTERNATIONAL in English 23 Jul 85 p 4

[Text]

BEIRUT, July 22 (Dis-
patches) — Seyyed Muham-
mad Hussein Fadlallah, the
Shi'a Muslim spiritual leader
of Hezbollah, the party of
God linked by the western
media to the TWA hostage
drama, Monday condemned
all hijackings and abductions
and said he was trying to
secure the freedom of at least
some of the Americans kid-
napped in Beirut.

"Hijackings do not solve
anything and do not wipe out
American policy. I have
always spoken out against
and condemned hijackings
and kidnappings. In fact I
have worked on behalf of
more than one kidnap victim,
including Americans and
Frenchmen," Fadlallah said.

"We are against hijackings
as a means of political action.
I am from those people who
believe that means of trans-
port, be that air, sea or land,
should be safeguarded and
not tampered with.

"An American newsman
was kidnapped a day after he
had interviewed me. And
later, the director of the
American University Hospi-
tal was snatched and that was
followed by the kidnap of the
AUB dean of agriculture,"
Fadlallah said.

Significant Efforts

"I have tried, and am still
trying more than anyone else
to secure their release
together with the kidnapped
French diplomats," he said in
an interview with the inde-
pendent newspaper 'Al
Anwar.'

"The western media has
depicted me as a kidnapper
despite my frequent reitera-
tions that I am against kid-
nappings," he said.

The kidnapped American
newsman is Associated Press
Beirut bureau manager
Terry Anderson who was
snatched by gunmen in
Muslim west Beirut on
March 16. American Univer-
sity Hospital Director David
Jacobsen was kidnapped on
May 28 and AUB Dean of
Agriculture Thomas Suther-
land was snatched June 9.

The three are among 12
foreigners, including seven
Americans, one Briton, and
four Frenchmen kidnapped
in Beirut since March 1984.

Seyyed Fadlallah spoke of
his efforts to secure the
release of Anderson, Jacob-
sen, Sutherland and the kid-
napped Frenchmen, but
made no reference to the
other Americans — William
Buckely, the U.S. Embassy

political officer kidnapped March 18, 1984, Rev. Benjamin Weir, the Presbyterian minister kidnapped May 8, 1984, Peter Kilburn, an AUB librarian who disappeared on Nov. 30, 1984 and Rev. Martin Jenco, the director of Catholic Relief Services who was kidnapped on Jan. 8, 1985.

Fadlallah also did not report any tangible progress in his efforts.

"I do not have enough evidence to say how soon the kidnap issue will be resolved. Such things are settled behind the scene and not in the open air," Fadlallah said. He did not elaborate.

CSO: 4600/578

IRAN

LATEST ON UNIVERSITY ADMISSION TESTS ANNOUNCED

Tehran KEYHAN in Persian 5 May 85 p 3

[Text] The documents of 280,000 applicants from the 450,000 submitted to take the nationwide university and higher education establishments' admission test, have so far been considered.

Dr Hoseyn Tavakkoli, deputy director general of the office of student admissions of the ministry of culture and higher education, during a discussion with KEYHAN said the following regarding the total number of applicants who registered as candidates to take the nationwide university admission test: "The number of documents submitted by the applicants for this year's admission test were approximately 443,932. Of these, 281,500 files have so far been considered, and about 211,000 have been sent forth to be punched into the computers.

He then said the following regarding the incomplete documents which have been received so far: "Every effort will be made to complete these files when possible. In some cases the applicant has been notified by mail, and has been asked to send the missing documents to the office of general admission."

Regarding the date of the test, Dr Tavakkoli said: "This test will be administered during the first half of the month of Tir [22 June - 22 Jul] in all provincial capitals, and in case the number of applicants is too large, the test will be administered in certain cities as well."

Thereafter, Hasan Bahrami-Honar, the director of the executive office of this year's admissions examinations said the following regarding the work of this office: "450 individuals who work in two different shifts, have been mobilized to review the applicant's documents so that admission cards may be prepared and distributed as soon as possible." He then added: "When the applicants' requests are received by the office of general admissions, they will first be inspected both for quality and completeness of required documents. These applications are then sent through a second checking process so that they may be reviewed once more. In case the applicants' documents are incomplete, they are forwarded, for further consideration, to the unit where attempts are made to complete them. After that process, the completed documents and applications are transferred to the coding section where the codes entered in the application by the

application are checked for errors. Thereafter, the application is sent to the numbering unit, and after being assigned a number, the application and accompanying documents are forwarded to the division of automated services to be punched into the computer. After this process, the information submitted by the applicant, is printed out by the computer, which is checked one more time. Then the admission cards are received from the office of automated services and after affixing the applicant's photo and the official seal, other necessary procedures are carried out. It should be pointed out that approximately 34,000 people are tested in the four testing groups, namely 'Technical-Mathematical', 'Experimental Sciences', 'Humanities', and 'Arts'."

12891

CSO: 4640/575

IRAN

GOODS-SERVICES PRICE INDEX FOR JAN-FEB 85 ANNOUNCED

Tehran KEYHAN in Persian 5 May 85 p 3

[Text] In a report provided by the office of economic statistics of Bank-e Markazi [The Central Bank], the price index of goods and services for the period of 21 January - 19 February 1985 was announced.

According to this report, the index of goods and services for the period of 21 January - 19 February 1985 in urban areas of Iran reached 477, which showed an increase of 1.9 percent compared to the previous month, and a rise of 6.6 percent compared to the same period in 1984. During the first 11 months of 1985 the average index for goods and services used, has shown an increase of 10.9 percent compared to the same period in the previous year.

During the period of 21 January - 19 February 1985, the index for foodstuff rose 5 percent. From among the foodstuff the price increase for fruits and vegetables was 11 percent; various meats, 7 percent; and oils, 22 percent. The cost of domestic rice fell considerably. In the index of commodities and inedible products, the price of clothing showed a considerable decrease for the first time after the victory of the Islamic revolution. The decrease in these prices shows a 1 percent fall compared to the index for the month of Dey [22 December 1984 - 20 January 1985]. The recent decision of the authorities regarding the deregulation of sales and purchases of certain types of fabrics, has had some influence on the fall of this index. The indexes for housing, fuel, furniture, and household commodities and services have each fallen some 0.4 percent. However, there were slight increases in the indexes of transportation, health, recreation, and education. The index for miscellaneous commodities and services showed a decrease of approximately 1 percent as a result of the fall in the price of gold coins, and the index of tobacco products rose about 6 percent.

12891
CSO: 4640/575

IRAN

FULL PRODUCTION PROJECT FOR TRUCKS ANNOUNCED

Tehran KEYHAN in Persian 5 May 85 p 3

[Text] Yesterday the second production line of Khavar truck producing industrial complex was inaugurated in the presence of Eng Behzad Nabavi, the minister of heavy industries, as well as managers, and several other directors of industrial units which operate under the ministry of heavy industries.

According to the KEYHAN economic correspondent's report, at the beginning of the ceremonies, several verses from the Koran were recited. Thereafter, Mr Behzad Nabavi, the minister of heavy industries, started the second truck production line in the midst of cries of "God is great", uttered by the workers of Khavar industrial complex.

The minister of heavy industries, while congratulating the workers, the engineers, and the managers of Khavar industrial complex, said the following regarding the inauguration of this line: "The start of the second truck production line in the Khavar industrial complex may be one of the most peerless projects on the area level, which may, God willing, in the near future, bring the country to self-sufficiency in the area of truck production." He added: "The Khavar industrial complex truck production project is composed of several large projects, such as an engine production project as well as casting and axil production. If these projects are fully realized, the country almost would attain self-sufficiency in the area of truck production industry, and in the future, the country will not need to import any trucks (even trucks for military use).

Hoseyn Sheykhi [a member of the] board of directors of Khavar industrial complex, while presenting some explanation about the new production line, alluded to the production capacity of the plant, saying: "The Khavar industrial complex is the producer of all kinds of light, medium, and heavy trucks in Iran. The output of this plant in 1355 [21 March 1976 - 20 March 1977] was 8,700 units with this number growing to more the 12,000 in 1363 [21 March 1984 - 20 March 1985] by the grace of God." He added: "With the utilization of the new production line, the level of truck production in the Khavar industrial complex will reach a level twice the level of production which existed before the revolution." He further stated: "Alongside the increase in production, an effort has been made to improve the quality of the plant's products so that they may compete with the

products of other truck-producing nations." He continued: "In addition to producing Benz truck engines, which are built in the Eydam plant, located in Tabriz, the Khavar industrial complex itself procures various other parts for trucks, such as the driver's cab, all frame parts--except the two side beams--the fuel system, the exhaust system, as well as all tubes and the electrical network for the trucks. Also parts such as radiators, batteries, tires, etc. are procured from other domestic producers. Furthermore, the shock absorber producing plant of Khavar industrial complex which was completed and began production after the victory of the Islamic revolution, supplies shock absorbers needed by the trucks produced by this plant."

In conclusion he added: "In order to sever the lines of dependency and to reach self-sufficiency, there is a casting project under construction, which we hope will start production in 1365 [21 March 1986 - 20 March 1987]. The next project is planned for frame production, the preliminary studies have been concluded and God will it will begin production in the future."

12891

CSO: 4640/575

IRAN

BRIEFS

MONARCHIST KILLED IN WEST BERLIN--Berlin 25 Jul (DPA)--A 26-year-old Iranian was stabbed to death in the center of Berlin yesterday evening, presumably for political reasons. This was revealed today by Chief of the Berlin State Security Service Juergen Ganschow. A 24-year-old man accompanying the Iranian was also seriously wounded in the attack by 10-12 men--according to eyewitness reports, foreigners from the Near East. Investigations made so far indicate that the two victims were members of an organization called "Persopolis Berlin (West)," sympathizing with the regime of the former shah. The organization was founded in Berlin in August 1984, and its aim is to set up a constitutional monarchy in Iran. /Text/ /Hamburg DPA in German 1600 GMT 25 Jul 85/

IRANIAN SABOTAGE PLAN REVEALED--Paris--The French newspaper LIBERATION today uncovered an Iranian plot to carry out sabotage activities in a number of Arab states, including Saudi Arabia, Kuwait, the UAE, and Jordan, as well as in a European country, France. The paper published a picture of a secret document about a meeting held in Tehran on 27 May 1984 under (Mohammad Khatim), which was attended by a number of senior Iranian officials seeking methods and ways to carry out this sabotage plot. The document, which the French newspaper recently obtained, revealed preparations for forming an independent group to carry out these sabotage activities. The group comprises between 1,500 and 2,000 persons. The document notes that these persons would be chosen from Iranian Army officers and men and that the Iranian Armed Forces' Command would be assigned the task of forming the group. The document pointed out that these saboteurs would be sent to the countries concerned in the guise of diplomats. /Text/ /Baghdad Voice of the Masses in Arabic 1500 GMT 26 Jul 85/

REVOLUTIONARY GUARDS RECEIVE NAVAL TRAINING--According to the Central News Unit, the second course of naval and land training of the Kheybar Naval Training Center, attached to the second regional unit of the mobilization squad of the Islamic Revolutionary Guard Corps /IRGC/, started with special ceremonies yesterday afternoon in Bandar Anzali /Gilan Province/. According to this report the first course of the Kheybar Naval Training Center was completed successfully. During the 20-day long course, a large number of mobilization units of the IRGC from Gilan, East Azarbayejan, Zanzan, Bakhtaran, and Hamedan provinces were trained in naval battle tactics, boat repair and /word indistinct/. After receiving their full training course and after taking part in naval and land exercises in the Anzali marches, the units will be dispatched throughout the country so that they can take part in naval and land operations of the warriors of Islam against the enemy. /Text/ /Tehran Domestic Service in Persian 0430 GMT 2 Aug 85/

CSO: 4640/675

PAKISTAN

COMMENTARY REVIEWS RELATIONS WITH U.S.

GF241738 Lahore NAWA-E WAQT in Urdu 20 Jul 85 p 3

[Editorial: "We Agree That Ties With the United States Must Be Cordial, but Our Obligations...!"]

[Excerpts] The Foreign Aid Committee of [the] U.S. House of Representatives has agreed to the administration's proposed arms sale worth \$320.5 million and economic aid worth \$250 million without any cuts for the current fiscal year. This is important because the same committee has reduced the aid allocation to all other countries, except Israel and Egypt, by 15 to 20 percent. This aid was approved when Foreign Minister Sahabzada Yaqub Khan was in Washington for discussions and the U.S. media started a false rumor that Pakistan had exploded a device using Kryton secretly obtained from the United States. This was part of an Anti-Pakistani campaign initiated by Fajiv Gandhi with the cooperation of the Zionist lobby during his recent visit to the United States.

There have been many vicissitudes in U.S.-Pakistani relations over the past 30 years due to the changing international situation and Washington's interests. At present it can be said that due to the Soviet expansionist usurpation in Afghanistan, Pakistan's dependence on the United States is increasing because the only other alternative is to bow down to the conditions laid down by the Soviet Union. In other words, the aggressive occupation by the Soviet Union of a neighboring nonaligned Muslim country--Afghanistan--should be accepted with all its concomitant implications and like Afghanistan, Pakistan should consider Soviet expansionism its destiny. The most fundamental question is this: If the United States is not a reliable friend, can the Soviet Union be relied upon? Can we close our eyes to the fate of the Central Asian nations, which are the cradle of the glorious Islamic civilization, while the Soviet Union, which completely amalgamated and swallowed Eastern Europe, continues to follow the same militant and belligerent policy in Afghanistan. Whatever kind of friend the United States may be, it is assisting Pakistan in strengthening of its defenses and it would be unfair not to acknowledge this. But our sworn enemy, India, has kept up its vendetta and continues to lie and exaggerate about the aid (or rather long-term loan) for Pakistan in the next fiscal year by quoting a sum that is 10 times greater than it really is.

The U.S. aid program to Pakistan is the result of the state of affairs created by the Soviet occupation of Afghanistan. Whether it is for its own purpose or

not the United States is still helping Pakistan and this is the main reason for the constant antagonism and griping by the Soviet Union and its ally or deputy in the region. It is important for Pakistan to keep an eye on the results or effects of this because the factors which have caused the United States to take an interest in Pakistan may change; hence, Pakistan's real and long-term need is to strengthen its position so that it may be able to meet any exigency, selflessly and in a determined manner. The real form of assistance under all circumstances is "self-help" and we can achieve this by setting our house in order and promoting a durable and positive internal national unity.

CSO: 4656/146

PAKISTAN

RESERVATIONS EXPRESSED ON RELATIONS WITH U.S.

GF251430 Lahore JANG in Urdu 21 Jun 85 p 3

[Article by Mr Munawwar Omar: "Pakistan's Geographical Position and U.S.-Pakistan Relations"]

[Text] Visits of American scholars to Pakistan are increasing these days. Every day we have visits from American professors, mass media experts, academics, economists, and others. They visit Pakistan either individually or in groups. In their speeches they refer to old friendly relations between Pakistan and the United States and to the renewal of these relations. They refer to the importance of Pakistan's geographical location and they also assure Pakistan of American support and help, God forbid, if a need arises. The national mass media covers these speeches in full and they point out the new aspects of Pakistan-U.S. relations.

Highranking U.S. officials also do not tire these days of giving similar assurances. They say that Pakistan will not be left alone if and when it has to encounter any misfortune. They assure Pakistan that in case of any aggression from the Soviet side, the United States will fully cooperate with Pakistan. We ourselves are "flying in the air" since the \$3.2 billion arms purchase and economic aid agreement was signed. We think that we have won a great victory. How can the heroic United States find such a friend who in spite of undergoing several setbacks, having been befooled several times, and having been left alone in difficult times, is again boasting of American friendship and is again placing trust on American promises, and is becoming a friend of the United States?

This introduction was necessary because an American scholar by the name of Professor James (Rooch) is now in Pakistan. The other day he delivered a speech at the American center here to an audience consisting of several Pakistani scholars, some members of the defunct political parties, and gentry of the city. He said that Pakistan is important to the United States not because Pakistan is important to the United States not because Pakistan has become a frontline state after the Soviet invasion of Afghanistan but because Pakistan's geographical location in South Asia has assumed great importance. Pakistan has deep, friendly relations with the Middle East countries and Pakistan's friendship with China has given Pakistan an uncommon distinction.

Before going any further, we had better analyse these remarks and find out how much this statement depends on truth and how much on formalities, pretensions, and bonhomie. We should also find out how much of these statements are meant to safeguard U.S. interests through Pakistan. By saying that Pakistan's importance to the United States is not because it has become a frontline state after the Soviet aggression of Afghanistan, the American professor has tried to set up such a criterion in Pakistan-U.S. relations which indicates that either he is totally ignorant of the political situation in the region and of Pakistan's geographical location or that he is indulging intentionally in making wrong statements to safeguard the American interests along the lines of the shaky program devised by the United States.

Anybody who believes in the practicability and durability of this program is deceiving himself. If we agree that the United States does not give importance to Pakistan because it has become a frontline state after the Soviet invasion of Afghanistan but instead its importance is based on the following elements:

- A. Pakistan's geographical position in South Asia;
- B. Pakistan's friendly relations with most of the Middle East countries;
- C. Pakistan's deep friendship with China.

The American professor will have to answer several questions so that the people of Pakistan know the reality. The professor does not think that everything he has said has been digested by the public.

According to the American scholar, Pakistan's importance is due to its geographical location in South Asia. The question now arises as to what geographical changes have taken place, if any. It is obvious that this situation came about with Pakistan's creation. Pakistan held this position prior to December 1971 and also East Pakistan (now called Bangladesh).

What did the United States do when Pakistan had difficulties and its eastern wing was cut off? It will be appreciated that Pakistan at that time was an ally of the United States through several defense pacts. This attitude existed not only in 1971 but also in 1965 when the United States not only left Pakistan helpless but also put pressure on its friends not to help it. Moreover, the arms shipments which were meant for Pakistan were diverted to the aggressor India.

This also applies to the second point of the American professor. It is not a new thing that Pakistan has developed friendly relations with the Middle East countries. This friendship began with the creation of Pakistan. It can be said without any doubt that Pakistan's relations with the Middle East countries were far more deeper in the past than they are today. The Iranian revolution, the confrontation between Iran and the United States, and the present relationship between Pakistan and the United States have to some extent affected Pakistan-Iran relations.

As far as the friendly relations between Pakistan and the People's Republic of China, they are very pleasant even today but before the present Chinese

leadership these relations were far more deep. Relations which was set up between China and the United States is also due to the basic role which has played by Pakistan. Mr Chou Enlai told President Nixon that "you should take care and look after the bridge through which you have come over to China." The special aspects of the current Pakistan-U.S. relations of which the American professor has spoken of, are not new. On the contrary, they were of more importance in the past. Why then did the United States cold-shoulder Pakistan in the past? Why did it leave Pakistan forlorn and at the mercy of others? The United States also told its friends not to support Pakistan and tried to make it helpless.

Now only one point is left. The Soviet invasion of Afghanistan has forced the United States to strengthen relations with Pakistan in order to safeguard its interests in South Asia. This is the truth. The foundation of the today's relations is based on this very fact. Now the United States wants Pakistan to fight its own battles. Just as in the past the useless and selfish military pacts like SEATO and CENTO were signed to encircle China and the Soviet Union, and Pakistan was also dragged into them, now also the United States wants its military cooperation with Pakistan, Saudi Arabia, Turkey, and some other countries of the region to blockade the Soviet Union.

It also wants to neutralize the Iranian revolution as it considers the revolution a danger to their existence, particularly the Arab kingdoms in the Middle East. But the United States is not sincere even in this. It has already agreed to transfer the responsibility of the South Asian matters to India.

Rajiv Gandhi was given hints of this during his recent tour of the United States. In return India will pave the way for intervention in the Afghan problem and thus confirm its importance with the cooperation and support of both superpowers so that it may impose its political hegemony over the region.

The United States is giving importance to Pakistan today. Its regional and international interests demand that the special process of detente change the basis of this policy. [As published]

How will the American professor justify the new policy? Will he also mention these aspects in the same way or will the points change?

We are certain that this U.S. policy will not remain stable and durable. There are ample signs of changes in its South Asian policies. The people of this region, Pakistan in particular, must take note of it. We should not become deaf and blind and place trust on these talks which look so pleasant but we should look to reality.

CSO: 4656/146

PAKISTAN

PAKISTAN-CHINA RELATIONS HAILED

GF061340 Rawalpinda PAKISTAN TIMES in English 2 Jul 85 p 6

[Editorial: "An Abiding Friendship"]

[Text] The Chinese defence minister, Mr Zhang Aiping, is currently on a visit to Pakistan. For us in Pakistan playing host to a Chinese dignitary is like playing host to a brother. The deep mutual trust and commonality of interests and views underpinning the relations between the two is unique in a world where alliances keep shifting and loyalties change overnight.

Not so in the case of Pakistan and China. Their friendship has stood the test of time and held firm in the face of numerous diplomatic moves and counter-moves on the chess-board of Asia over the years. It is a relationship that is rooted not only in the convergence of their national interests. It has a more abiding basis in a common pursuit of the goal of peace and adherence to the universally recognised principles of international conduct.

Both countries oppose hegemonism and interference in the internal affairs of other countries and uphold the right of nations to self-determination. It is on the basis of this principle that Pakistan opposes the Soviet military intervention in Afghanistan and China supports the Pakistani stand on the issue.

Again, the same principle underlies the two countries' stand on the occupation of Kampuchea. The two countries also see eye to eye on the Middle East question, the liberation movements in Africa and the Third World struggle for a new international economic order.

The relationship between the two countries have over the years acquired a wide base of fruitful cooperation in a variety of fields. Collaboration in trade, economic scientific, technical and cultural spheres has flourished. China has extended invaluable help to Pakistan in building its economy. It was with Chinese help that Pakistan developed its heavy industry: the heavy mechanical complex will forever stand as a monument to Pak-China friendship. The Karakoram Highway, the Jinnah Stadium and a host of other industrial projects tell the inspiring story of a productive relationship.

The fact that the honoured guest visiting us is the defence minister of China naturally rivets attention on collaboration between the two countries in

defence. Pakistan cannot thank China enough for the generous assistance it has extended in meeting its requirements in many crucial defence areas. If today Pakistan is self-reliant in many of its defence needs it is because of China. The heavy rebuild factory and Kamra aeronautical complex set up with Chinese help have taken Pakistan far on the road to achieving defence self-sufficiency.

It was only fitting that Prime Minister Junejo made a special reference to this aspect of our relationship in his speech at the dinner held in the honour of the visiting Chinese defence minister. The prime minister however said that the defence cooperation between the two countries should not be taken amiss by other countries, because the two of them had no aggressive designs and "stood firmly for creating an environment of peace and stability in which our people would move forward on the road to progress and prosperity."

In his speech at the same function Chinese Defence Minister Zhang Aiping once again supported Pakistan's stand on Afghanistan and gave a call for the withdrawal of Soviet troops in the interest of world peace and stability in South Asia.

The fact that Chinese defence minister is the first foreign dignitary to come to Pakistan after the installation of an elected government here, and that he has opened his current tour of Asia and Europe with a visit to Pakistan makes the occasion a very special one indeed. Talks have taken place between the Chinese defence minister and Pakistan Foreign Minister Sahibzada Yaqub Khan in a cordial atmosphere and they underlined complete identity of views between them on global and regional issues and matters of bilateral interest.

The visit would not only further deepen the friendship between the two countries but also go a long way towards strengthening the forces of peace in the region.

CSO: 4600/556

PAKISTAN

PAKISTAN, INDIA TO EXPAND COOPERATION

GF061130 Karachi DAWN in English 3 Jul 85 p 1

[Text] New Delhi, 2 July--India and Pakistan moved a step forward on Tuesday in the process of normalisation of their relations with both the sides agreeing to promote better understanding and increase bilateral cooperation in economic, scientific and cultural fields.

The two countries reaffirmed their resolve to widen the area of cooperation during the day-long deliberations at the India-Pakistan Joint Commission meeting and at the extensive talks the visiting Pakistan foreign minister, Sahabzada Yaqub Khan, had with Indian Prime Minister, Rajiv Gandhi and other Indian leaders.

Four sub-commissions, which met separately in two sessions, agreed to have frequent exchanges of university students, increase the number of journalists posted on both sides and permit flow of information through exchange of newspapers and periodicals.

The talks are the second in a series of joint commission discussions which started in Islamabad in 1983.

An agreement for exchanges between agricultural research councils of the two countries will be signed on Thursday.

The finance minister of Pakistan has been invited by his Indian counterpart and the visit is likely to take place in the last quarter of this year for talks on exchange of experiences in economic planning.

It was also agreed that delegations will be exchanged in the field of health this year.

The two sides examined various proposals under the cultural exchange programme. Pakistan and India put forward several proposals in this connection. Discussion is still in progress on the contents of the draft cultural agreement. Discussion also began on the conclusion of an agreement on avoidance of double taxation as well as on conclusion of an agreement on shipping.

The sub-commission also considered a number of proposals for cooperation in the field of trade, economic and cultural exchange, health, tourism and consular matters.

A thorough exchange of views took place about trade, leading to better mutual appreciation of each other's viewpoint. These discussions will be resumed on Wednesday morning.

In the field of information, both sides agreed to the posting of a correspondent of Pakistan Broadcasting Corporation in New Delhi and that of All-India Radio in Islamabad, immediately. Exchange of correspondents of newspapers will be decided shortly.

The two sides also examined ways and means for improving facilities for travel and grant of visa for the general public. It is hoped that some progress will be made during the course of the current talks.

The tone for a fruitful meeting of the ministerial-level joint commission was set up by a telephonic conversation between Prime Minister Rajiv Gandhi and Pakistan President Ziaul Haq on Tuesday morning.

General Zia telephoned Mr Gandhi and expressed the hope that the prime minister would give his energetic push to make the joint commission meeting a success.

In his response, Mr Gandhi assured the Pakistan president that India attached high importance to improvement in bilateral cooperation, exchanges and relations with Pakistan. The Indian Prime Minister assured General Zia that he would make every effort to make the joint commission meeting a success.

The keen desire to identify new areas of cooperation and to give concrete shape to mutually-agreed proposals was also reflected in the inaugural speeches of the leaders of the two delegations, Pakistan Foreign Minister Sahabzada Yaqub Khan and India's Minister of State for External Affairs Khursheed Alam Khan.

Besides meetings Mr Gandhi and Khursheed Alam Khan, the Pakistan foreign minister also paid a courtesy call on Indian President Zail Singh.

He is scheduled to call on Vice-President Venkataraman on Wednesday.

Mutual confidence: Earlier, speaking at the opening session of the joint commission, Sahabzada Yaqub said Pakistan and India had much to gain from mutual confidence and cooperation, and stressed that as neighbours they could and should be a source of help and strength to each other.

He said: "As developing countries we can and should benefit from each other's experience. With shared history, culture and languages and with innumerable other ties, and expanded exchange can immeasurably contribute to mutual enrichment of the lives of our two peoples with glorious and ancient civilisations."

The Pakistan foreign minister, who was leading a 20-member delegation at the meeting, called for establishing tension-free, amicable and mutually supportive relations between the two countries which, he said, would also strengthen forces of peace and stability in the region, free from foreign military intervention or interference in the internal affairs of each other.

Sahabzada Yaqub said the establishment of this commission was an eloquent tribute to the sagacity of their leaders. Rising above the difficulties of the day, they envisioned a better tomorrow and decided to create this institution for the promotion of positive and salutary trends in bilateral relations, and of the common weal and the mutual benefit of the two peoples, he added.

He conveyed to the meeting the warm greetings and good wishes of President Ziaul Haq and Prime Minister Mohammad Khan Junejo and the government and the people of Pakistan. They attached great importance to this commission and expected that this meeting would make a significant contribution to the strengthening of mutual confidence and promote bilateral relations--the twin purpose for which the joint commission had been established, he added.

He paid tributes to the late prime minister, Mrs Indira Gandhi who, he said, would be remembered as a founder of this joint commission. A distinguished stateswoman and admired leader of India, she had the foresight to propose the creation of this commission. The proposal, as indeed it found ready acceptance by President Ziaul Haq, symbolised a recognition that harmony and cooperation and not conflict and confrontation, would best serve the real interests of the two countries.

He told the members of the Indian side that Pakistan wanted to go forward with all deliberate speed; it would not be unduly discouraged daunted if issues arose that required further and more thorough consideration. He said while neither side should unnecessarily obstruct or procrastinate, they should remember the lesson that direction was more important than speed. Therefore, they must be aptient, and perservere, he added.

He said: "We are sincerely of the view that we should expedite the conclusion of a bilateral treaty to reinforce our commitment to the principle of non-aggression and non-use of force. Significant progress was made last year towards the harmonisation of our proposal and the Indian draft treaty of peace, friendship and cooperation. The foreign secretaries are due to meet at the end of this month in New Delhi and we look forward to further substantive results.

"We consider this meeting of the joint commission timely and opportune. A number of important decisions were made at the meeting of the joint commission in June 1983 and the subsequent meetings of the sub-commission in January 1984. We can review the progress that has been made in implementing the earlier decision in various fields.

"The experience already gained will help us as we consider new ideas and proposals. Through cooperative efforts we can find satisfactory solutions. We have the responsibility to device and execute practical programmes for the benefit of the common man in both the countries."

Earlier, welcoming the Pakistan delegation to the meeting, the Indian Minister of state for External Affairs, Mr Khurshid Alam Khan, said their objective was to increase contacts and cooperation where they existed and to explore new avenues for such cooperation. "Our endeavour would be to concretise various proposals and ideas and reach mutually satisfactory agreements."

He said four sub-commissions provided a unique forum for India and Pakistani experts and officials dealing with a variety of subjects which had a direct bearing on the day-to-day life of the common man in either country.

Earlier, at the start of his speech, Sahabzada Yaqub expressed sorrow at the sudden demise of the Indian chief of air staff, Air Chief Marshal Lakshman Madhav Khatre, who died of heart attack in New Delhi on Monday.

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PAKISTAN

MRD MEETING REVIEWS POLITICAL SITUATION

GF061632 Karachi DAWN in English 5 Jul 85 p 22

[Text] Quetta, 4 July: The 2-day meeting of MRD high command began in Quetta on Thursday.

Almost all the leaders of the component parties called for consolidating the alliance and strengthening unity in their ranks on the eve of the eighth anniversary of martial law in the country.

Air Marshal (retired) Asghar Khan, convener of MRD and chief of outlawed Tehrik-i-Istiqlal, was in the chair.

MRD high command meeting, being attended by top leaders of the component parties, during its 2-day deliberations would take stock of the political situation in the country with special emphasis on reviewing economic conditions at home and Pakistan's foreign policy.

Among the top leaders conspicuous by their absence in Quetta meeting of MRD were Khan Abdul Wali Khan of outlawed NDP [National Democratic Party] and Khawaja Khairuddin of outlawed Muslim League who are out of the country, Mr Mairaj Mohammad Khan of Qaumi Mahaz-i-Azadi who is indisposed in Karachi and Sardar Sher Baz Khan Mazari. They are however, being represented by other leaders of their parties.

The president of the outlawed Pakistan National Party (PNP) Mir Ghous Bux Bizenjo, told his partymen here on Thursday that the MRD was a broad based alliance and as such there was no need for any other alliance to fight for democratic rights of the people.

Mr Bizenjo said the Movement for Restoration of Democracy had gained momentum which would further be accelerated in future to struggle for the restoration of 1973 Constitution, revival of constitutional civilian government through general polls on party basis, revitalising sovereignty of the parliament and the provincial assemblies as well as provincial autonomy.

He denied reports of any negotiation on merging Pakistan National Party (PNP) with National Democratic Party (NDP). He said in the light of MRD there is no immediate need for any other alliance because all progressive parties of Pakistan are presently bound together by bonds of MRD. He also denied reports of any rift in the ranks and files of MRD. He said MRD stands united.

Mr Bizenjo said the MRD had gained momentum, which would further be accelerated in future to strive for the restoration of 1973 Constitution, revival of constitutional civilian government through general polls on party basis, revitalizing the sovereignty of the parliament and the provincial assemblies as well as provincial autonomy.

The chief of the outlawed Pakistan Democratic Party [PDP], Nawabzada Nasrullah Khan, told his party workers here that the MRD had struggled for the fundamental rights of the people of Pakistan.

He said for the last 5 years, the MRD had been striving for fundamental rights of the people of Pakistan in a peaceful and constitutional manner. It amply proved that the MRD neither believed in agitational politics nor in bargaining on principles.

He said the MRD would neither compromise on principles nor give up its fight for democratic rights of the people.

Nawabzada Nasrullah said at present the MRD had concentrated its efforts on restoration of 1973 constitution, and transfer of power to a duly elected civilian government under 1973 Constitution through general elections on the party basis.

He said the components of the MRD were confident that their movement for restoration of democracy would be crowned with success in future.

Referring to Prime Minister Mohammad Khan Junejo offer for political parleys with the MRD, Nawabzada Nasrullah Khan said it was premature. The prime minister should restore sovereign status to the parliament, then alone his political parleys of the MRD could yield some constructive and positive results, he added.

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PAKISTAN

APPOINTING COMMITTEE ON SHI'ITE ISSUES TERMED 'POSITIVE MOVE'

GF232006 Karachi DAWN in English 19 Jul 85 p 15

[Editorial: "APositive Move"]

[Text] The setting up by the government of a 16-member committee to examine the issues raised by the followers of the Spqh-i-Jataria [Shi'ite group] is a positive move. The agreement the government had reached with the Musavi group of the Tehrik-i-Nifaz-i-Fiqh-i-Jafaria [movement for the enforcement of Shi'ite jurisprudence] in May also stipulated the formation of such a body. Although the agitation in support of the Shia demands has since been spearheaded by another section of their leadership, the Ariful Hussaini group of the Tehrik, the need to act promptly to defuse the situation has been clear all along. The unfortunate incident in Quetta and the protest marches in Lahore and some other cities have further underlined the need for coming to grips with a problem which has implications for intersectorian harmony. The government has done well to extend an invitation to the Hussaini group leaders, too, to participate in the deliberations of the committee. After all, no agreement can really be durable unless it enjoys the support of all major sections of the Shia community. We hope that all factions of the Tehrik will find it possible to respond positively to the government's offer. We also hope that the authorities will seek to create a congenial atmosphere for promoting an understanding between the Shia leadership and the establishment. In this context the release of Shia leaders taken into custody could prove to be a good gesture capable of making a positive impact.

The committee has been asked to examine in detail all the issues raised by the leaders of the Shia community, identify the causes of unrest among them and suggest remedial measures. Many of the demands put forward by the Tehrik are of specific nature such as those relating to the mourning processions, separate Islamiat courses for Shia students or the establishment of independent Shia trust boards. While these will have to be individually considered, some understanding on them should be possible. There is then the wider demand for the enforcement of Fiqh-i-Jafaria. The Shia demands aside, it is clear that legislating Islam does involve the question of schools of jurisprudence. Accommodating or reconciling particularistic claims is by no means a simple task. Besides, in the absence of a universally accepted model, translating Islamic principles into a body of laws that will govern life and institutions in a modern community is bound to prove to be a task of very great complexity.

The Islamic revolution in Iran, for instance, has not found it easy to define with precision the postulates of ownership in land, industry and the trade. However that may be, it is patent that where two or more schools of Islamic jurisprudence co-exist, not proceeding by the rule of consensus could risk divisiveness. If Islam's potentiality as a cementing bond in society is to be realised, emphasis will have to be laid on democratic consultation and consensus in actualising the principles of Islam. The concepts of Ijma' [consensus after mutual consultation] and Ijtihad [to make an effort to study all schools of thought] can take care of this need. A consensus is all the more essential in cases where a number of interpretations are attached to a given rule of the Shariah. If the unifying element in Islam is to be reinforced and its spirit of fraternity and brotherhood preserved, it is important that emphasis be laid on its universal aspects and underlying spirit. In this context, the committee which has been set up is a significant move since it can be the first step towards consensus-building.

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PAKISTAN

ECO BODY ENDS SESSION

GF231850 Karachi DAWN in English 18 Jul 85 p 4

[Text] Islamabad, 17 July--The second session of the High Court of the Economic Cooperation Organisation (former RCD) concluded its 3-day deliberations on 15 July, at Ankara.

The council took a number of important decisions to provide an institutional framework for closer economic collaboration among the three-member states of Pakistan, Iran and Turkey, based on the recommendations of the Planning Council.

It may be recalled that the three countries decided in October last year to revive the former RCD under the new nomenclature of Economic Cooperation Organisation (ECO) and since then its different organs have been meeting and holding substantive discussion on a number of proposals and projects to provide a tri-lateral framework for economic cooperation.

The four technical committees were set up to draw up a programme for economic cooperation, which could be harnessed through appropriate priorities and strategies.

The emphasis in the initial stage has been laid on the development of an environment for cooperation in building effective institutional framework and in providing appropriate direction to avoid unproductive dispersal of cash resources.

The High Council, while approving the programme of action, affirmed the principle that in formulation of its plans it should avoid the mistakes of the past of embarking on ambitious projects and instead to start with modest and realistic programme of action. The areas of cooperation identified included banking, insurance, transport, shipping, post, satellite communications, engineering and consultancy services, and seminar and workshop on education and scientific fields.

The council, recognising that the trade constitutes an integral part of the activities of any regional grouping, agreed to set up a committee of experts to study these questions in greater depth and detail.

The next meeting of the Technical Committee, the Planning Council and the High Council will be held together in Islamabad in February 1986, to further accelerate

the process of cooperation that has been launched in this meeting. The leaders of the three delegations expressed their total satisfaction on the progress that the new institution has made since its inception and which was reflected in the figures of ECO budget for 1985-86 which was also approved by the council.

Mr Niaz A. Naik, foreign secretary and leader of Pakistan delegation, reiterated the abiding commitment of the Government of Pakistan to join with Iran and Turkey in cooperation with the three which is in consonance with the aspirations of our people to further cement indissoluble bonds that unite us.

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